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BIOGRAPHY.

REV. W. ROBERTSON, D.D.

DR. WILLIAM ROBERTSON, "the father of Unitarian Nonconformity," as he is called by Mr. Lindsey, was born in Dublin, October 16, 1705. His father was a Scotchman, and carried on the linen manufacture; his mother, whose name was Diana Allen, whom his father married in England, descended from a very reputable family in the Diocese of Durham. From his childhood his constitution was tender and delicate; and he was afflicted with a great weakness in his eyes, till he was 12 years old, when he was sent to school. He received his grammar learning under the celebrated Dr. Francis Hutcheson, who then taught in Dublin, but was afterwards Professor of Philosophy, in the University of Glasgow. He left Dr. Hutcheson in 1722, to enter on Academical studies in that University: where he continued till the year 1725, and took the degree of M.A. His tutor in philosophy was Mr. John Lowdon; he attended also the lectures of Mr. Ross, Professor of Humanity; of Mr. Dunlop, Professor of Greek; of Mr. Morthland, Professor of the Oriental languages; of Mr. Simpson, Professor of Mathematics, and of Dr. John Simpson, Professor of Divinity.

In the year 1725 was revived a dispute, which had been often agitated before, between Mr. John Sterling, the Principal, and the Students, about a right to chuse a Rector, whose office and power is similar to that of the Vice-Chancellor of Oxford or Cambridge; Mr. Robertson took part with his fellow-students. He and William Campbell, Esq. the son of Campbell of Marmort, whose family afterwards succeeded to the estates and titles of Argyle, were deputed to wait on the Principal, with a petition, signed by more than threescore inmatriculated Students. The prayer of this petition was, that he would, according to the statutes, on the 1st day of March, summon an University meeting for the election of a Rector: which petition he rejected with contempt. Upon this Mr. William Campbell, in his own

name, and in the name of all the petitioners, protested against the Principal's refusal, and took instruments in the hands of Cuthbert Stewart, Notary Public: all the petitioners went to the house of Hugh Montgomery, Esq. the illegal Rector, to whom Mr. Robertson read aloud the protest against him and his authority. Mr. Robertson, by these proceedings, became the immediate object of indignation; and was the only one of all the subscribers to the petition against whom proceedings were commenced. He was cited before the faculty, i. e. the Principal and the Professors of the University, of whom the Principal was sure of a majority; and, after a trial which lasted several days, the sentence of expulsion was pronounced against him. The copy of it, which, at his demand, was granted, ran thus.

COLLEGE OF GLASGOW, *March 4, 1725.*

"Mr. William Robertson, Student of Divinity, having been accused of several disorders, and having been called and examined upon the second and fourth days of March instant, the faculty found, by his own confession, that he was accessory to a tumultuous insult upon the house of Hugh Montgomery, of Hartfield, present Rector of the University, upon the 1st day of March instant, at the reading of an injurious protest against the said Rector, wherein are contained unjust and false reflections and aspersions upon the said Rector, and upon the Principal and Masters, therein called his adherents, and tending to the manifest defamation of him and other office-bearers in the society. And found, by his own confession, that he had a hand in framing the said protest, and that he agreed to it as it now stands printed. And the faculty found also by his confession, that he had, on the said 1st day of March instant, been accessory to a disorderly and tumultuous ringing of the great bell of the College. All which being contrary to the rules of good order and behaviour to be observed by the Students of the University, especially Students of Divinity, the Faculty found him highly censurable for the same, and therefore did, and hereby do, extrude the said William Robertson from this University.

"Extracted from the minutes of the University of Glasgow, by Charles Morthland, clerk pro tempore."

It is an obvious conclusion, which offers from the tenor of this sentence, and the evidence on which the conviction rested, that Mr. Robertson was so fully persuaded of the justice of his cause and the propriety of his proceedings, that he most openly and strenuously acknowledged and adhered to what he had done. Upon this, Mr. Lowdon, his tutor, and Mr. Dunlop, Professor of Greek, wrote letters to Mr. Robertson's father, to inform him of these transactions, and to assure him, that his son had not been expelled for any crime or immorality, but for appear-

ing very zealous in a dispute about a question of right between the Principal and the Students.

Mr. Robertson, with a consciousness of his own rectitude, sent these letters to his father with one from himself, relating his proceedings and sufferings in the cause of what he thought justice and right. His conduct met with the approbation of his father; who also urged him to take every step, that he might think proper to assert and maintain his own and his fellow-students' claims.

Mr. Robertson, upon this, went up to London, and presented a Memorial to John Duke of Argyle, containing the claims of the Students of the University of Glasgow, their proceedings in the vindication of them, and his own particular sufferings in the cause. The Duke received him very graciously, but waved interfering on the plea of being little acquainted with such matters, and advised an application to his brother Archibald, Earl of Hay, who was more conversant with them. Mr. Robertson, accordingly, waited on Lord Hay; who, upon reading the representation of the case, promised to take it into consideration. He did this, and was so affected, that he applied to the King for a commission to visit the University of Glasgow, with full power to examine into and rectify all abuses.

In the summer of the year 1726, the Earl of Hay, with the other visitors, went to Glasgow; and, upon a full examination into the several injuries and abuses complained of, they restored to the Students the right of electing their Rector; called Mr. Sterling, the Principal, to a severe account for the public money which he had embezzled, amounting to a sum sufficient to erect many stately edifices for the use of the University; recovered the right of the University to send two gentlemen, upon plentiful exhibitions, to Baliol College, in Oxford; took off the expulsion of Mr. Robertson, and ordered *that* particularly to be recorded in the proceedings of the commission; annulled the election of the Rector whom the Principal had named; and assembled the Students, who immediately chose the Master of Ross, the Son of Lord Ross, as Rector.

These proceedings so affected Mr. Stirling, that he died soon after; but the University revived, and hath continued in a most flourishing condition ever since. Mr. Robertson was all this time in London: but an account of the proceedings was communicated to him by letters from Dr. William Wishart*, who

* This gentleman published several single Sermons, preached on particular occasions; which were reprinted in a small 12mo. volume, in 1753, under the title of "Discourses on Several Subjects," dedicated to Bp. Hoadly, with a small judicious, practical, and impressive tract, called "An Essay on the Indispensable Necessity of a Holy and Good Life to the Happiness of Heaven;" which Mr. Orton

was then one of the Ministers of Glasgow, and one of the commissioners; a gentleman well known in the learned world, and afterwards Principal of the University of Edinburgh. A remarkable expression in one of Dr. Wishart's letters to Mr. Robertson was: "The commissioners have made several other regulations for the good order of the University and preventing *tyranny* for the future."

[To be continued.]

CAMBRO-BRITISH BIOGRAPHICAL SKETCHES.

JAMES OWEN.—This very respectable Cambro-briton, was born Nov. 1, 1654, at a lonely farm-house called Bryn, in the parish of Abernant, about eight or nine miles from Caermarthen, and not far from the road which leads from that town to Cardigan. In the very same house, many years before, was born the memorable James Howell*, and, probably, also his brother Bishop Howell*. The family of the Howells still exist in

pronounces to be "an excellent piece;" and which the writer of this thinks well deserving the attention of the Unitarian Societies formed to promote Christian knowledge and the practice of virtue by the distribution of Books.

* James Howell was born about the year 1596, at Bryn in the parish of Abernant, Caermarthenshire; his father, whose name was Thomas Howell, was a clergyman, and minister of that parish; but he removed, I think, afterwards to Llangamarch, in Brecknockshire, from whence he sent his son James to the free-school at Hereford, and afterward to Jesus-college, in Oxford, his elder brother Thomas being then Fellow of that Society, and became afterward King's Chaplain and Bishop of Bristol. James having taken the degree of B.A. in 1613, left the University, and removed to London, where he became Steward to a Glass-house in Broad-street, by the procurement of Sir Robert Mansell. The proprietors, with a view of improving their manufactory, were induced to send an agent abroad, who should procure the best materials and workmen, and they fixed upon James Howell for that purpose. He accordingly set out in 1619, and returned in 1621, after visiting the principal places in Holland, Flanders, France, Spain, and Italy, and executing his commission to the satisfaction of his employers. He had also in the mean time acquired no small knowledge and skill in divers modern languages. "I thank God (says he in one of his letters) I have this fruit of my foreign travels, that I can pray to him every day of the week in a separate language, and upon Sunday in seven." Soon after his return he resigned his place at the Glass-house, and went again abroad in another capacity. In 1623, during his absence, he was chosen Fellow of Jesus-college in Oxford, upon the new foundation of Sir Eubule Thelwall, for he had taken care to secure his interest there all along. He returned to England in 1624, and was soon after appointed Secretary to Lord Scrope, who was made Lord Pre-ident of the North. This post brought him to York; and while he resided there, the Corporation of Richmond, without any application from him, and against several competitors, chose him one of their representatives in the parliament which commenced in 1627. In 1632 he went ~~as~~ Secretary to Robert Earl of Leicester, in his Embassy to Denmark. In 1635 he was employed in France by Secretary Windebank; after which he was for some years out of employ. In 1639 he went to Ireland, and was well received by the Earl of Strafford, who afterward employed him as assistant clerk, upon some business to Edinburgh, and afterward to London; but all his hopes from that quarter were ruined by the fall of Strafford, which happened soon after. In 1640 he was dispatched upon some business to France, and the same year was made clerk of the

that neighbourhood, and hold a reputable station among its present inhabitants. One of them, Dr. Howell, a physician, went some years ago to India, from whence he returned by land, by the way of Constantinople; an account of which journey he has since published. He lives now, I think, in the vicinity of Caermarthen. John Owen, the father of the subject of this sketch, was a respectable farmer, and highly esteemed among his neighbours as a man of the strictest integrity. Both he and his wife belonged to the established church, and were very firmly and zealously attached to it; and yet their large family of nine children, who lived to be men and women, all seceded from that church, and became conscientious and zealous Dissenters. Their father was a considerable sufferer during the civil war, being himself a decided royalist, and in arms for the King. He was one that managed his domestic affairs with singular discretion, and the measures he adopted were remarkably successful. Though he had not much to bestow on his numerous offspring, yet he endeavoured to make up that deficiency by a more recommending portion: he took particular care to give them all a good and pious education. He lived to see them all married and settled to his comfort and credit; and would often acknowledge the kindness of providence in giving him so many children, and inspiring them all with sober and serious sentiments. To more than one of his sons he gave, I believe, the very best education the country could afford. This seems to have been the case with James and Charles, at least. The latter became a very distinguished character among the English Dissenters; and though he has been long dead, his name has not perished; he is still often remembered and mentioned, as the very learned and eminent Dr. Charles Owen, of Warrington. The late venerable

council. In 1643 all his papers were seized by order of a Committee of Parliament, and his person secured, and soon after he was committed close prisoner to the Fleet. He bore his confinement with cheerfulness, and having nothing to trust to but his pen, he now applied himself wholly to write and translate books, by which means he obtained a comfortable subsistence during his long stay in that prison, which was till sometime after the King's death. As he got nothing by his discharge from thence but his liberty, he was obliged to continue still in the same employment. Though always a firm royalist, he does not seem to have approved the measures pursued by Buckingham, Strafford and Laud; and was far from approving the illegal measures of the court. At the restoration, Charles II. thought him worthy of his notice and favour, and his former post in the council being otherwise disposed of, a new place was created, by the grant of which he became the first Historiographer Royal in England. He died in Nov. 1666, and was buried in the Temple Church. He was said to be master of more modern languages, and author of more books than any Englishman of his time.—Of his brother Bishop Howell, Fuller says, that "he was a most meek and excellent preacher. His Sermons (says he) like the waters of Siloah did run softly, gliding on with a smooth stream. King Charles I. made him Bishop of Bristol. He died in 1616, leaving many orphan children behind him." He adds, "I have been told that the honourable city of Bristol hath taken care for their comfortable education."

Job Orton, was once his pupil, and held him, ever after, in great esteem. John Owen, who succeeded him at Warrington, was his son, and attained to considerable eminence. Jeremy Owen, another learned and eminent Dissenting minister, was also of the same family ; but I know not enough of him to descend to particulars, much as I wish it ; for the perusal of some of his works has long biassed my mind, in no small degree, in his favour. Dr. Toulmin, I hope, in his intended publication will make us better acquainted with him and many others of our worthy predecessors.

James Owen, after having spent some time at a country school, was removed to a Mr. Picton, a Quaker*, and an able scholar, who taught youth in Caermarthen Castle ; from whence he was sent to the Free-school of that town, (a seminary of considerable note,) then under the care of Mr. David Philips, who fitted him for university learning. Such was his proficiency there, that he soon became the particular favourite of his excellent master, who looked upon him as a youth of uncommon hopes. He was always observed, even while at inferior schools, to be of a solid and studious temper. It was usual with him to sit up late at his book ; not only to prepare his task for the ensuing day, but to review and rivet more firmly in his mind the performances of the day past. This was looked upon by many as a sure presage of that eminence at which he afterward arrived, even in the opinion of his very enemies.

From the early age of about 13, play and childish diversions with him lost all their charms ; and he refrained from them altogether. His thirst after learning was so great that he applied to it with the most unwearied avidity ; knowing (as his biographer says,) that there is no fruit in autumn where there has been no budding in the spring. It was about this time that he first heard a Dissenting minister preach : the text was Mal. iv. 1. The sermon had an unusual effect upon his mind. It wrought in him uncommon seriousness, which never wore off as long as he lived. The deep impressions which it made issued in his conversion, and he became a very remarkable instance of early piety, consecrating his youth to his honour who had inspired him with a just sense of the worth of his soul, and the importance of eternal things.—Having finished his classical studies, in which he was very well grounded, he went for instruction in academical learning to Mr. Samuel Jones, of Brynllywarch, in Glamorganshire, an accurate scholar, and a person of very strict piety : who was an ejected minister, and educated at Ox-

* It is rather a remarkable circumstance, that a Quaker was permitted to set up a school in the town of Caermarthen, in the persecuting reign of Charles II. ; however worthy he might be, or well qualified for such an employment.

ford, where he had been an eminent tutor. Here he went through the whole course of philosophy: was a very close student, and so remarkably improved his time, as to receive from his learned tutor the character of an indefatigable student. He would also often add, that this pupil was more ready to learn than he was to teach, and that he knew no insuperable difficulties in the pursuit of knowledge.

After having finished his academical studies at Brynllwarch, he spent some time in the instruction of youth; and then went on a visit to his god-father, Mr. James Howell, a minister of the church of England, and nephew of the gentleman of the same name, above-mentioned; who took a great deal of pains to reduce him to conformity, but without success. He studied the point with real impartiality, being very solicitous to find out the truth, and equally willing to be determined by its force either way; but upon the whole, his doubts increased, and he became a confirmed Nonconformist. His dissent was with him a real matter of conscience, and the effect of maturest deliberation. His parents were high Conformists, and no friends to Dissenters at that time; and while he was with his god-father, which was about six months, he wanted no inducements to conform. He saw all the preferments engrossed by the church, and that the Dissenters were a company of ridiculed, reproached, and oppressed people; and could promise to himself nothing but scorn and shame, poverty and prisons, in joining that party. But as the dissenting way appeared to him to be the most agreeable to the Scripture, he resolved to follow it; believing that most comfort was to be expected among those who in their worship came the nearest to the sacred pattern, and endeavoured to glorify God according to his own express directions. "That which gave the most peculiar satisfaction to his thoughts (says his biographer,) was, that no opposition was made against them from Scripture or solid reason."

His perplexing doubts being effectually dissipated, he resumed his studies with his wonted eagerness, and now made them all preparatory to the sacred office. His abilities for the ministry were very considerable; nor was he less remarkable for his serious and undissembled piety, which soon attracted the veneration of all good men, especially the Nonconformists, among whom he was now admitted to preach as a candidate. He entered upon that work when he was very young, and when there was a vigorous enforcing of the penal laws against Protestant Dissenters. Yet the certain prospect of bonds and imprisonments in the exercise of his ministry did not at all terrify him: his terror proceeded rather from a sense of the importance of the work in which he was now going to engage.

[To be continued.]

MISCELLANEOUS COMMUNICATIONS.

MR. LOCKE'S MONUMENT—BISHOP LAW—ANECDOTE OF
MR. ROBERT ROBINSON.

To the Editor of the Monthly Repository.

SIR,

THE letter of Amicus in your last Number, brought to my recollection a complaint on the same subject, made nearly thirty years ago, by the late Dr. Law, Bishop of Carlisle. At the close of the preface to the works of Locke in 4to. 1777, of which he is well known to have been the Editor, he says, “I cannot dismiss this imperfect account of Mr. Locke and his works, without giving way to a painful reflection, which the consideration of them naturally excites. When we view the variety of those very useful and important subjects which have been treated in so able a manner by our author, and become sensible of the numerous national obligations due to his memory on that account, with what indignation must we behold the remains of that great and good man, lying under a mean mouldering tomb-stone, (which but too strictly verifies the prediction he had given of it and its little tablet, as *ipsa brevi peritura*) in an obscure country church-yard—by the side of a forlorn wood—while so many superb monuments are daily erected to perpetuate names and characters hardly worth preserving.”

These regretful feelings the learned Editor of Locke had, no doubt, indulged, like your correspondent, while musing over his grave. He mentions in the same preface, having formerly visited the library at Oates, a contiguous mansion, where Mr. Locke resided during the last ten or twelve years of his life, which he devoted principally to the study of the Scriptures. Here his declining age was cherished by the attentions of Sir Francis Masham and his Lady—a daughter worthy of her father, the learned Dr. Cudworth. The mansion of Oates which the author of “the character of Mr. Locke,” published in 1705, fondly imagined would “be famous to posterity for the long abode that great man made there,” was levelled with the ground about four years ago, and the ploughman now “plods his weary way” over a spot once the residence of so many virtues and accomplishments. But I am wandering from the grave of Locke.

The “Latin inscription” was not “written by a friend of the deceased,” but by himself, as Amicus would have immediately perceived, had he observed the passage, “*Virtutes si quas, habuit,*” &c. a strain of humility which no friend would

have thought necessary or even decorous on such an occasion. As the whole inscription is short, you will probably allow me to quote it from the 4th folio edition, where it is given on an engraving, which, I dare say, is an exact representation of the stone mentioned by Amicus :

“ *Siste Viator. Hic juxta situs est, Johannes Locke. Si qualis fuerit rogas, mediocritate suâ contentum se vixisse respondet. Literis innutritus eousque tantum profecit, ut veritati unice litaret, hoc ex scriptis illius disce; quæ quod de eo reliquum est, majori fide tibi exhibebunt, quam epitaphii suspecta elogia. Virtutes si quas habuit, minores sane quam quas sibi laudi tibi in exemplum proponeret. Vitia una sepeliantur. Morum exemplum si quæras, in Evangelio habes, vitiorum utinam nusquam, mortalitatis certe (quod prodit) hic et ubique. Natum A. D. 1632, Aug. 29. Mortuum A. D. 1704, Oct. 28. memorat hæc tabula brevi et ipsa interitura.* ”

It is no small discredit to Locke's contemporaries that his remains should have been consigned to a retired village churchyard ; a situation suited indeed to his own simplicity of character ; but ill representing the public gratitude due to the “ Patriot Saint and Sage,” and utterly inconsistent with that wise policy of the best times which held up distinguished merit in the most conspicuous manner to the regard and imitation of posterity. Now the political disciples of his school have gained the uppermost seat in the synagogue of St. Stephen's, may this national reproach be done away, and the statue of Locke be placed in St. Paul's, as a companion to that of the illustrious assertor of his principles, Sir W. Jones ! The noble biographer of the latter with his views and connexions must have found it no easy task to manage either the theology or politics of his friend. He is content to prove him an Orthodox Christian, by the help of a devotional composition purely theistical, and solaces himself under the recollection of his political misdemeanours by a sanguine conceit that his principles, which were no other than “ the principles of Locke, are now generally exploded.”

“ What ardently we wish we soon believe.” Bishop Law had met with some of these exploders in his time ; he remarks in the preface already quoted, “ how seasonable a recollection of Mr. Locke's political principles is now become, when several writers have attempted, from particular emergencies, to shake those universal and invariable truths whereon all just government is ultimately founded ; when they betray so gross an ignorance or contempt of them as even to avow the directly opposite doctrines—doctrines that have been confuted over and over and exploded long ago, and which one might well suppose Mr. Locke must have for ever silenced by his incomparable

treatises upon that subject, which have indeed exhausted it; and notwithstanding any objections that have yet been, or are likely to be brought against them, may be fairly justified, and however unfashionable they grow, continue fit to be inculcated; as will, perhaps, be fully made appear on any further provocation."

Let us indulge the hope that these just and liberal sentiments have been inherited, and, now the objects of ambition are attained, will be acted upon by a great Law Lord, the most fortunate son of a highly fortunate family, to the aggrandizement of which the father made so large a sacrifice of consistency by remaining for 19 years a Unitarian Bishop of a Trinitarian church. I presume not to judge "another man's servant," nor would I undervalue the virtue and talents of Bishop Law, to whom may be suitably joined the Archdeacons Blackburne and Paley, yet considered as Christian confessors how diminutive do these, otherwise, great men, appear when classed with another triumvirate—Jebb, Wakefield, and that excellent person of whom your correspondent I. S. has given us so edifying an account! Men who finding themselves in an Anti-christian church, "conferred not with flesh and blood," but listened to the warning voice, "Come out of her my people." "*Magnanimi Heroes sit anima mea vobiscum.*"

Give me leave to close this desultory epistle, grown already so much beyond my first intentions, with an anecdote which has been given to the late Mr. R. Robinson, and is not unworthy of him. It is said that he was travelling in company with a dignitary of the church, whom he found to be one of those who thought with the few, and made professions with the multitude. Mr. R. wrote with his pencil the word *truth*, and asked his companion to read it. He then put a guinea over the word, and again applied to the divine, who of course must confess that *truth* could not now be discovered. No, said Mr. R. the Gold, the Gold, Sir, is between!

Cambridge, March 10, 1806.

LAICUS.

MR. LOCKE'S MONUMENT.

To the Editor of the *Monthly Repository*.

SIR,

THOUGH the works of the celebrated John Locke, have raised him a monument far more durable as well as honourable than the greatest artist or sculptor can possibly effect, yet most assuredly a reverence is due to the place where his remains are deposited, and the tomb-stone which serves to identify them ought never to decay, for want of necessary reparations. On this account, I heartily recommend the letter of your valuable

correspondent *Amicus* (p. 82.) to the serious as well as immediate attention of your readers. "A plain substantial monument," of some kind ought certainly to be erected, and as a "subscription for the purpose will be necessary," so there can be but little doubt of its meeting with due and ample encouragement. I could wish too, that a medal might be stricken, with the head of this truly illustrious man, and a suitable inscription on the reverse, by those eminent artists to whose ingenuity we are indebted for our present beautiful Crown-pieces. A subscription for this project would be encouraged not only by the admirers of Locke, but by the admirers of the arts in general.

Amicus justly complains of some attempts to undermine the reputation of Mr. Locke as a politician. He might have extended his complaint so as to have included the celebrated letters on Toleration, by this great man; for they also are now stigmatized. The times of late have been unfriendly to such generous sentiments as those of Locke; and a number of mercenary bigotted scribblers, have contributed to render them yet more unfriendly: but notwithstanding all these malignant efforts, the English nation can scarcely ever become so totally deluded or debased, as to lay aside the writings of Locke and Hoadly, and to adopt in their stead those of Filmer and Sacheverel.

Your's, &c.

A NEW CORRESPONDENT.

P. S.—As it is possible your correspondent *Amicus*, may have taken a copy of the "appropriate Latin Inscription," for this truly great man, I am persuaded it would oblige many of your readers to see a copy of it in your Repository. The fine lines from Virgil, with which the celebrated Blackburne closes his eulogium upon his favourite Jortin, are perfectly applicable to Locke:

"Dum juga montis aper, fluvios dum piscis amabit,
"Dumque thymo paſcentur apes, dum rore cicadæ,
"Semper Honos nomenque tuum laudesque manebunt"

DR. ROBERTSON AND HOPKINS' APPEAL.

To the *Editor of the Monthly Repository.*

SIR,

I LATELY observed in an advertisement prefixed to Dr. Toulmin's "History of Taunton," 1791, that he then designed soon to publish a new edition of the "Attempt to explain the Words Reason, Substance, Person, Creed, &c." with some additional "Reflections, Miscellaneous Observations, &c." and "Memoirs of the life of the Author, Dr. Robertson." I should be glad to be informed whether this design was accomplished,

or if there is any life of Dr. Robertson written at large. I remember to have seen a short account of him in the Obituary of the Gentleman's Magazine, which I believe was copied into the "Biographical Dictionary." By this he appears to have shewn a truly exemplary disinterestedness in refusing Church Preferment while in very scanty circumstances. So justly did this good man deserve Mr. Lindsey's description of him in the "Historical View," as "the venerable Father of Nonconformity in our days." Dr. R—, besides being many years a widower, endured the uncommon affliction of surviving 21 children (all his family), many of whom lived to maturity *.

I shall also thank any of your readers who can give or refer me to an account of the author of an anonymous little work, of which a second edition appeared in 1754, entitled "An Appeal to the common sense of all Christian People—more particularly the Members of the Church of England—with regard to an important Point of Faith and Practice imposed upon their consciences by Church Authority." All I could ever learn of the author was, that his name was Hopkins, and that he was a Clergyman, in Sussex. The "Appeal," admits the pre-existence of Christ, but refutes the doctrine of a Trinity from a very large and satisfactory examination of passages of Scripture. This little work fell into the hands of a Calvinistic minister in Essex, with whom I was long acquainted. It convinced him, though he was then nearly sixty years of age, that "there is but one God even the Father," and he employed the last months of his life amidst decaying health, in publishing an edition of Hymns, chiefly Watts's, from which he excluded every expression that might be considered as a worship of Christ—or an acknowledgement of an Atonement in the Orthodox sense of substitution. In what has been called the Arian sense, he still received it. Yet, I apprehend he wanted only a longer life to have become altogether such as those Christians who are generally called Unitarians. In an interview I had with him a very short time before his death, an event which he expected with great piety and resignation, he observed to an Orthodox, but candid and intelligent friend, with whom we were conversing, that the Christian world was yet in its infancy, as to an acquaintance with the phraseology of Scripture.—I beg leave to record this instance of a change of sentiment effected in circumstances rather unusual by an anonymous little book after it had been almost forgotten, as a happy confirmation of Dr. Jebb's encouraging maxim, that "no effort is lost."

March 10, 1806.

L. L.

* Our correspondent will have read with pleasure the first article of Biography in the present number of the Repository, which, it is somewhat singular, came to hand before his communication was received.

EDITOR.

OLIVER CROMWELL AND THE WALDENSES.

To the Editor of the Monthly Repository.

SIR,

YOUR readers in general, must feel themselves highly obliged to Mr. W. H. Reid, for a very interesting letter of his which appeared in the last Number of your valuable Magazine.

The deliverance of the Waldenses from those most cruel persecutions which they have been exposed to, "with little intermission through several centuries," is indeed an "astonishing," as well as a most happy event, and must receive the full approbation of every sincere Christian!

As the Emperor Napoleon is the prime cause of this "act of charity" and justice, so it is not a little remarkable that Oliver Cromwell was the First Protestant Governor, whose interference in behalf of these miserable people, obtained any regard from their detestable oppressors. In the year 1655, he nominated Samuel Moreland, Esq. to go in quality of Envoy to the Duke of Savoy, for the express purpose "of entreating him to recal his unmerciful Edicts," against these conscientious Christians, "and to restore the remnant of them to their ancient liberties and habitations." He also caused a collection, for their relief, to be made in every parish throughout this kingdom, himself setting an excellent example, by the liberal donation of 2,000l. The sum total thus raised, amounted to 38,097l, (a large sum indeed in those days) which was faithfully transmitted to the worthy sufferers, and received by them with the most lively expressions of gratitude and admiration. It appears too from Moreland's History of these transactions, that their situation was rendered more comfortable, tranquil and secure, during the short remaining period of the life of the Protector, who considered himself as the head of the Protestant Interest in Europe.

After the Restoration, affairs would of course return again into their former channel, and persecution revive in all its accustomed glory. Indeed, nothing different could be expected; for as among the many advantages our ancestors obtained along with their "most religious and gracious king," a predilection for Popery was most conspicuous, and also a severe persecution against the English Nonconformists, it would have been truly absurd for the court to interfere, when foreign despots were only amusing themselves in somewhat a similar mode, by hanging or banishing a few thousands of their own Protestant subjects. They might justly have retorted, "You are punishing men for differing from yourselves in matters of mere ceremony and indifference—acknowledged to be such by

you, and which may be retained without hazard to the soul; but we punish our subjects, because they are heretics, and refuse obedience to the Church, out of the pale of which there can be no salvation."

Besides, these foreign Protestants did not believe in the Divine right of the Episcopal form of Church Government, or that Ordination by a Bishop was previously needful to constitute the ministerial character, to validate its important functions, and to render them acceptable in the sight of God. They would therefore be looked upon with an unfavourable eye by the Orthodox divines in those days. And indeed it appears from the life of Laud, that this more than half-popish prelate had, many years before, persuaded the royal martyr to issue orders to his agents and military officers in foreign parts, to consider themselves as a separate, distinct body, from the Protestants in the countries they happened to reside in, and to hold little or no connexion of a religious kind with them. On the other hand, great pains were taken by Laud to conciliate the Papists, to prove the little difference which subsisted between the two established churches, and how easily these differences might be adjusted. Nor has this charitable sentiment ever been long overlooked or abandoned by the high church Clergy. That truly Protestant Aphorism, "the Papist is better than the Presbyterian," is handed down by them from generation to generation; with more ardour perhaps at some period than others; but from the day when it was first happily invented, it has never been totally out of fashion, except at the Revolution, the Accession and the two Rebellions in Scotland.

Mr. R. gives a distant, but not very unintelligible hint, "why an act of such importance to the community, and so gratifying to every lover of mankind, was not communicated to a British public through the usual channel of the newspapers." In another part of his excellent letter, he has pretty clearly displayed one of those numerous sources from whence a spirit of jealousy, suspicion and intolerance has been with profligate industry disseminated among our credulous deluded countrymen; at a time too, when unanimity was of unexampled consequence and necessity. We know that similar practices are adopted by our enemies; and by these, combined with other nefarious means, two great nations who, by the advantage of their respective situations, together with their superior knowledge in arts, manufactures and commerce, might become blessings to the whole world, are exasperated against each other almost beyond the hopes or possibility of reconciliation!!

Yours,

A FRIEND TO RELIGIOUS AND CIVIL LIBERTY.

A PARABLE FROM THE GERMAN OF LESSING.

To the *Editor of the Monthly Repository.*

SIR,

SHOULD you be inclined to diversify your pages with foreign disquisition, the polemical and critical writings of Lessing are an unwrought mine of original thought superadded to the most extensive learning, from which almost every subject of high and general interest has received some striking illustration. Lessing enjoys the singular felicity of being alike honoured by the metaphysical party in Germany, which has arisen since the introduction of the Kantian philosophy, and by the pretended advocates of common sense, who deride all the speculations of the schools, and who are accustomed to hold forth Lessing triumphantly, as an instance of what may be done without scholastic subtleties: But the philosophers consider Lessing as a profound metaphysician, though he gave all his speculations a popular form. Thus much is certain, that Lessing is distinguished for the clearness and point of his style, the fearlessness of his speculations, the liberality of his views, and his fixed opposition to delusion and illusion of every kind. He may be considered as the hero of rational religion. It is true, he often takes the side of the Orthodox against the Socinians, in a way that will excite astonishment here: But at the same time, he so modifies his concessions, that the Orthodox have seldom thought proper to avail themselves of his assistance or to consider him as their ally.

Should I find the following little piece (in which most of the favourite opinions and notions of Lessing are to be found, more or less obscurely intimated) inserted in your Miscellany, I shall be disposed hereafter to furnish you with some more considerable, I do not say more excellent, contributions.

Yours, &c.

R.

Bury St. Edmund's,

March 26, 1806.

There was once a wise and powerful monarch of a great empire, who had in his principal city a palace of immense extent and very singular structure.

The extent was immense, because he had collected together and placed in it, all who were the instruments or agents of his government.

The structure was singular, for it was in opposition to all received rules, and yet it was found agreeable, and answered its purpose.

It was found agreeable, principally on account of the admiration which simplicity and magnitude raise, when they seem rather to despise riches and ornament than to want them.

It answered its purpose, by its duration and convenience. The whole palace was standing after many hundred years in all the neatness and perfection which it possessed when the architect laid his last hand to the work. It was not indeed from without very easy to perceive its symmetry and proportions; but within, it was full of light, and all the parts were connected together.

They who pretended to be judges of architecture, were particularly offended with the exterior appearance, which was in their estimation deformed by a few windows, some great and some small; round, square and oblong, scattered in different directions. There were on the other hand a great number of doors, gates and posterns of different shapes and sizes.

They could not conceive how so many apartments could be sufficiently lighted by so few windows, for it never once occurred to them, that the principal apartments were furnished with sky lights.

They could not conceive how so many and such various entrances could be necessary, as one grand portal on each side would have been more becoming, and would have done the same service, for it never once occurred to them, that by means of the many little passages, every one who was called into the palace, could go directly, and by the shortest way, to the very place where he might be wanted.

Hence many a contest arose among these pretended Connoisseurs which were generally carried on with the most warmth by those who had had the fewest opportunities of seeing much of the interior of the palace.

In addition to this, there was a something else, which one at first sight might have imagined, would put an easy and short end to all controversies, but this on the contrary did but render them more complicated, and furnish occasion for the most obstinate continuance of them. That is, different ancient ground plots were in existence, which were said to have proceeded from the first architects of the palace; and these ground plots were marked with words and figures, the meaning and import of which were as good as lost.

Every one therefore explained these words and figures at his own fancy, and busied himself in composing and forming out of those old ground plots, a new one, to which he was commonly so enthusiastically attached, that he not only swore, himself, to its correctness and truth, but sometimes persuaded, and sometimes compelled others to swear to it likewise.

There were but a few who said, "What do we care for your ground-plots?" "One is as good as another. It is enough for us that we every moment experience that the most benevolent wisdom fills the whole palace, and that by means of it, beauty and order and affluence are spread over the whole country."

These few met with a bad reception: For when they sometimes ventured freely and gaily to throw a stronger and brighter light upon some one of these ground-plots, they were instantly accused, by those who had sworn to it, of trying to set fire to the palace.

But they did not regard such imputations, and were on that very account most fit to be associated to those who were working in the interior of the palace, and who had neither time nor inclination to take part in such controversies.

It happened once, that as the contest concerning the ground-plots had been laid aside, not terminated—at midnight the centinels uttered a loud cry of "Fire! Fire!—the palace is on fire!"

And what took place on this. Every one jumped from his bed, and as if the fire were not in the palace, but in his own house, ran home to save what was of most value to him—his ground-plot—"Let us but save that," thought every one to himself. The palace itself may with as little injury be burnt, as this.

And thus they all ran with their ground-plots into the street, where instead of hastening to the assistance of the palace, every one was eager to shew upon his own ground-plot where the palace was in all probability on fire. "See neighbour! Here is the spot, it is here, we must try to put out the flames"—"No! No! it must be here." "What are you dreaming of," cries a third, "it can never catch fire there, there is no danger on that side." "But it is burning actually there, I say." "I tell you I will not try to extinguish the fire in that place." "Nor I there"—"Nor I there."

And thus amid these warm disputes, the palace might have actually been burnt to the ground, if it had been on fire. But the terrified centinels had taken an Aurora Borealis for a conflagration.

JOHN WESLEY AND BENGELIUS ON 1 JOHN V. 7.

To the Editor of the Monthly Repository.

SIR,

VIEWING your Magazine with pleasure, as the only channel of free inquiry, I have a question to ask your learned correspondents, which is, the truth of the following quotation from Mr. John Wesley's Sermons, vol. v. page 32? After speaking on 1 John 5, vii. he says as follows: "Was this text originally written by the Apostle, or inserted in later ages? Many have doubted of this: and in particular that great light of the Christian church, lately removed to the church above, Bengelius, the most pious, the most judicious, and the most laborious of all the modern Commentators on the New Testament. For some time he stood in doubt of its authenticity because it is wanting in many of the ancient copies. But his doubts were removed by three considerations: 1. That though it is wanting in many copies, yet it is found in more, and those copies of the greatest authority: 2. That it is cited by a whole train of ancient writers, from the time of St. John to that of Constantine. This argument is conclusive: for they could not have cited it, had it not then been in the sacred canon: 3. That we may easily account for its being after that time wanting in many copies, when we remember, that Constantine's successor was a zealous Arian, who used every means to promote his bad cause, to spread Arianism throughout the empire: in particular, the erasing this text out of as many copies as fell into his hands."

This is widely different from what I have learned from Clarke, Dodd, Wakefield, Lindsey, Priestley, Belsham, and the Rev. John Pope, of Hackney, who says in his work on Public Worship, page 180, "That it was not found in any MSS. except in one of the 15th century, the Dublin. The Berlin MS. which also has this verse, is a copy from a printed edition."

If Mr. J. W.'s assertion be true, I think it evidently must show that St. John was its author; even then I do not conceive it in the least to teach the doctrine of the Trinity, although this assertion of Mr. J. W. is thought to decide the controversy. I hope an answer will be given; meantime, permit me, Mr. Editor, to subscribe myself,

Your constant reader,

March 9, 1806.

S. N. R.

REMARKS OF THREE CHILDREN ON PERSECUTION.

To the Editor of the Monthly Repository.

SIR,

READING in your useful publication, an account of some persecutions, which took place in this country, (Wales,) in connexion with the life of Vavasor Powel, it brought to my recollection the following anecdote, which if not improper, you may insert in one of your numbers. It applies at once to the above spirit of intolerance ; discovers a striking variety of natural temper ; with also the pleasing openings of reason and reflection in the youthful mind.

I had invited three young persons from school, about the ages of eight, ten, and twelve, to spend an afternoon with me. Chandler's History of Persecution, accidentally lying on the table, I took it up, to entertain them with the cuts. This led to inquiry, and to a short explanation. I told them, that some of them represented persons whom the blindness and superstition of the times had condemned to be burnt at the stake, for their conscientious adherence to their own opinions ; others represented the tortures they underwent in prison ; and one or two of them, solemn processions of priests, &c. previous to the burning of some of these persecuted servants of God.

After a short silence, he of ten years old said, with not a very improper sceptical hesitation, "Surely, Sir, it could not be true !" to which I replied, that there was not any doubt to be entertained of its truth ; nor had the writer any inducement to impose upon the world.

The youngest then, with a flushed countenance, said, "It was a shame to treat them so !" when the eldest, who had hitherto been silent, with a mildness and complacency of countenance which I shall not soon forget, made in his turn the following observation, "Happy England ! where every man may choose his own religion." The above were strictly their words ; and I shall be much mistaken, if the first ever admits of any thing, but upon sufficient evidence, and if the second be not ardent in whatever he undertakes : and respecting the last, he will much disappoint me, if he ever entertains any sentiments of religion, but such as shall be in perfect agreement with Christian benevolence and charity.

Sincerely wishing that liberality of sentiment and expansion of heart may be constantly increasing,

I remain, Sir,

Your obedient servant,

A CONSTANT READER.

OBJECTIONS TO THE UNITARIAN FUND CONSIDERED.

To the Editor of the Monthly Repository.

SIR,

IN your last Number, you have obligingly inserted the Rules of the New Society for the Encouragement of Popular Preaching on Unitarian Principles, an Institution which has, I understand, furnished matter for much conversation and difference of opinion, even amongst Unitarians themselves. Many with myself avow their cordial approbation of the plan, and even wonder that it was not thought of before, and adopted sooner, and trust that the reproach so long and so plausibly cast upon Unitarians for their indifference, and want of zeal, will now in a great measure, be removed, and that eventually much good will be done. Others again object that the times are not favourable, and that therefore it is imprudent; that Unitarianism is not a religion for the multitude, and that therefore it will do no good; and that activity like this, will only alarm and excite the ill-will of the adverse party, if not of the government itself, to the great prejudice of the cause it intends to serve—objections these, as we conceive, not more trite and common place, than they are unworthy of the persons who entertain them.—Can there be any thing imprudent in Unitarians acting like men of principle, or in their endeavouring to disseminate what they believe to be the truth of God, or any thing alarming in their adopting those active measures which almost all other sects of Christians have wisely and successfully employed for centuries past? It is within the recollection of many, that objections of a similar nature were urged against the establishment of a Society for the circulation of Books, though from this, as experience has proved, no evil whatever has resulted. If nothing is to be done or attempted until no objection can be raised against it, there would be an end to all benevolent exertion, for no institutions, even those to which we are the most indebted, were ever established without opposition and objection. Whatever may be assigned as the cause of this perverseness of human opinion, the fact itself is indisputable. We have repeatedly heard our friends, though we think not very discreetly, declare, that Unitarianism was not a religion for the multitude, because it does not appeal to the passions, but to the understanding, because there is nothing in it mysterious or imposing, nothing to engage or bewilder the imagination, but it is plain, rational, and simple. If Unitarianism be the gospel, it must be fit and suitable for the whole world, and supremely worthy the acceptance of all men, and must, if it be truth, sooner or later universally

prevail. But if it be not the gospel of Jesus Christ, let it be given up; it ought neither to be the religion of the multitude nor of individuals. Let Unitarians therefore act consistently with themselves and their principles. Let them work while it is day, and leave the event to the providence of God; a little opposition can do them no harm, and all times are suitable for doing good.

The Society as we have been informed, far from adopting means in the least visionary or objectionable, have wisely determined to notice only those cases which come well recommended, by which its operation will be so silent and gradual, that there will in fact be nothing to alarm even the most prudent and timid minds. As friends to this Society, we would request our cautious and prudent objectors, to consult impartially their own minds, whether any other motive influences their conduct than prudence, and to recollect whether in the history of the world, any thing great or good was ever attempted or completed by cold, timid, hesitating men? Can the plea of prudence supply the lack of zeal and duty? Prudence is a personage of the most venerable and commanding presence, and so sensible are we of the excellencies of her character, that we feel disposed to consider her as the chief of the Cardinal virtues; but we are at the same time convinced that under the shade of her authority, counsels the most inert and chilling are enforced, counsels which if they universally prevailed, would benumb the most noble and generous energies of the mind, and dry up the finer and more fraternal feelings of the heart.

It is in particular objected by some of our more learned friends that it is improper if not dangerous in these days of error and enthusiasm, to employ persons as teachers who have not received a learned education. We would reply that learned men, in this concern, are really not the men that are wanted; they neither have done, nor will do, any thing in this cause; if they had less learning and more zeal and activity, they would be far more eligible characters, as to the purpose in question, and if they are more alive to the dignity of their principles than to their utility, and if their concern for their worldly credit will allow them to countenance only what may be approved by the learned and the great, consistency would require that they should give up their Dissenting principles altogether. But must a man, Mr. Editor, necessarily be ignorant who is not learned? Is there no medium? If there is not, the labours of the learned have hitherto been to very little purpose. That he who understands the gospel may teach it, is a maxim of increasing credit. If a man of good common sense, of diligent application and general reading be not able to understand the gospel so as to qualify

him to teach it to others, what is the conclusion? Not that it is plain and simple in its nature, and wisely adapted to the capacities of the poor and the ignorant, but that it is intricate and mysterious, and calculated only for philosophers and scholars—an inference we are sure that will not be allowed, and than which nothing could be more injurious to the simple doctrines of the gospel. That a system in itself, at first plain and simple may by time and change of circumstances, customs and language, be rendered obscure and difficult in some of its parts, and that this in truth is the fact is readily admitted; but can a man of a studious, vigorous mind attend to our many translations, criticisms and commentaries, and not in every thing really important and essential, understand the gospel as well as the learned themselves? That he could teach it with equal confidence and success to a learned audience would be absurd to suppose: every man is most useful in that sphere or station in which he is best qualified to move. Will any one acquainted with the history of christianity, deny, that intelligent, unlearned men, have from the very first, acted as the most zealous and successful propagators of the knowledge of truth amongst the poor? Indeed their habits and greater popularity of manner eminently qualify them for the service. Nothing in religion, either great or extensive was ever done without them, and we venture to predict never will; notwithstanding which we feel sincere pleasure in acknowledging our infinite obligations to learning and to learned men. God forbid that we should ever be so ungrateful or so unjust as to forget or to think lightly of their services! Let them enjoy their distinctions and well-earned honours. They have deserved well of the whole human race. But let them in religion, at least, lay aside the pride of genius and the bigotry of learning, and suffer good to be done, if it be not exactly done in their own way; though done with less neatness and taste, with less felicity of style, less lucid arrangement, less appropriate figures or stores of literature, remembering that utility is the aim and end of all. To the good man and the Christian who looks through time to eternity, who loses sight of all petty distinctions in his generous desires and feelings for the happiness of all, to him what is mere worldly honour or politeness, what is refinement of taste or the greatest production of learning and genius compared with saving men and increasing the general improvement, virtue and happiness of the world?

Trusting that all the friends and well-wishers of this Society will come forward, and lend it timely support and encouragement,

I am, Sir,

A CONVERT TO THE SECT OF THE NAZARENES.

Westminster, April 12, 1806.

THE IMPROPRIETY OF PREACHING POLITICS.

To the Editor of the Monthly Repository.

SIR,

YOUR Correspondent Gogmagog, seems in his last letter, to have fallen into another error, besides the want of prudence, I mean in allowing Political Disquisitions a place in the pulpit, and only appearing to regret that both sides of the question are not allowed fair-play. I do not any more than your Correspondent defend the partial abstinence from Political subjects which disgraces the pulpit, for if politics may be at all introduced there, the most unreserved discussion of them must be in a religious point of view allowable. If the general excellence of our own government may be praised, its particular defects may be noticed. If a neighbouring Potentate may be held up to execration for his hypocrisy, his making religious institutions engines of government, his cruelty, tyranny, and insatiable ambition, he may be pointed out as a model for extensive foresight, unwavering decision of character, unshaken perseverance, and complete subjection of his passions to the dictates of his judgement. But I think none of these topics ought to enter the pulpit. The design of religious instruction is to unfold the revelation the Deity has made of his own attributes, and our own nature, to explain to us his will, and to furnish us with motives to obey it. Now, with which of these objects is the mention of political institutions connected? Men's opinions on political subjects are formed in the world, and the alluding to them when we are attempting to raise men's attention above the present world, is calculated to defeat that object. For these reasons, Sir, would it not be advantageous to banish from the pulpit this fruitful source of declamation, and to treat the hearers, after the manner of our Lord, as men rather than as citizens? Let instruction in the political rights of Englishmen be given them in every place where they meet in their civil capacity, but let not the pulpit be made its vehicle. It is not the care which Dissenting ministers take to avoid political reflection and declamation against the constituted authorities that deserves censure, it is their running into the contrary extreme, their flattering those prejudices they ought to pass unnoticed, their hyperbolical praise of the national character, and their uncalled-for eulogiums on the administration of public affairs that disgrace their character, and injure the cause of religion.

A FRIEND TO RELIGIOUS FREEDOM.

April 8, 1806.

ORIGINAL LETTERS of Dr. FRANKLIN.

LETTER II.

Dear old Friend,

Passy, May 19, 1785.

I RECEIVED the very good letter you sent me by my grandson, together with your resemblance, which is placed in my chamber, and gives me great pleasure: there is no trade they say without returns, and therefore I am punctual in making those you have ordered. I intended this should have been a long epistle, but I am interrupted, and can only add, that I am ever,

Your's most affectionately,

B. FRANKLIN.

My grandson presents his most affectionate respects.

LETTER III.

Dear old Friend,

Passy, May 23, 1785.

I SENT you a few lines the other day, with the medallion, when I should have written more, but was prevented by the coming in of a *Bavard*, who worried me till evening. I bore with him, and now you are to bear with me, for I shall probably *bavarder* in answering your letter.

I am not acquainted with the saying of Alphonsus, which you allude to as a sanctification of your rigidity in refusing to allow me the plea of old age as an excuse for my want of exactitude in correspondence. What was that saying? You do not, it seems, feel any occasion for such an excuse, though you are as you say rising 75, but I am rising (perhaps more properly falling) 80—and I leave the excuse with you till you arrive at that age; perhaps you may then be more sensible of its validity and see fit to use it for yourself.

I must agree with you, that the gout is bad, and that the stone is worse. I am happy in not having them both together, and I join in your prayer that you may live till you die without either. But I doubt the author of the epitaph you sent me is a little mistaken when speaking of the world, he says that

He ne'er car'd a pin
What they said or may say of the mortal within.

It is so natural to wish to be well spoken of whether alive or dead, that I imagine he could not be quite exempt from that desire, and that at least he wished to be thought a wit, or he would not have given himself the trouble of writing so good an epitaph to leave behind him. Was it not worthy of his care, that the world should say he was an honest and a good man? I like better the concluding sentiment in the old song called "the

old man's wish *," wherein after wishing for a warm house in a country town, an easy horse, some good old authors, ingenious and cheerful companions, pudding on Sundays, with stout ale and a bottle of Burgundy, &c. &c. in separate stanzas, each ending with this burden :

May I govern my passions with absolute sway,
And grow wiser and better as strength wears away,
Without gout or stone by a gentle decay,

he adds for the last stanza :

With courage undaunted may I face my last day,
And when I am gone may the better sort say
In the morning when sober, in the evening when mellow,
He's gone—and not left behind him his fellow—
For he govern'd his passions, &c.

What signifies our wishing ? Things happen after all as they will happen. I have sung that wishing song a thousand times when I was young, and now find at fourscore that the three contraries have befallen me, being subject to the gout, and the stone, and not being yet master of all my passions. Like the proud girl in my country, who wished and resolved not to marry a Parson, nor a Presbyterian, nor an Irishman, and at length found herself married to an Irish Presbyterian Parson ! You see I have some reason to wish that in a future state I may not only be as well as I was, but a little better. And I hope it: for I too, with your poet, trust in God. And when I observe that there is great frugality as well as wisdom in his works, since he has been evidently sparing both of labour and materials; for by the various wonderful inventions of propagation he has provided for the continual peopling his world with plants and animals, without being at the trouble of repeated new creations; and by the natural reduction of compound substances to their original elements, capable of being employed in new compositions, he has prevented the necessity of creating new matter; for that the earth, water, air, and perhaps fire, which being compounded, form wood, do when the wood is dissolved, return and again become air, earth, fire and water:—I say, that when I see nothing annihilated, and not even a drop of water wasted, I cannot suspect the annihilation of souls, or believe that he will suffer the daily waste of millions of minds ready made that now exist, and put himself to the continual trouble of making new ones. Thus finding myself to exist in the world, I believe I shall in some shape or other always exist. And with all the inconveniences human life is liable to, I shall not object to a new

* By Dr. Pope, printed in Nichols's Collection.

edition of mine ; hoping however that the errata of the last may be corrected†.

I return your note of children received in the Foundling Hospital at Paris, from 1741 to 1755 inclusive, and I have added the years preceding as far back as 1710, together with the general Christenings of the city ; and the years succeeding down to 1770. Those since that period I have not been able to obtain. I have noted in the margin the gradual increase, viz. from every tenth child so thrown upon the public, till it comes to every third. Fifteen years have passed since the last account, and probably it may now amount to one half. Is it right to encourage this monstrous deficiency of natural affection ? A surgeon I met with here, excused the women of Paris, by saying seriously that they *could not* give suck, *Car, dit-il, ils n'ont point de Tetons.* He assured me it was a fact, and bad me look at them, and observe how flat they were on the breast ; they have nothing more there, says he, than I have upon the back of my hand. I have since thought that there might be some truth in his observation, and that possibly nature finding they made no use of bubbles, has left off giving them any. Yet since Rousseau, with admirable eloquence pleaded for the rights of children to their mother's milk, the mode has changed a little, and some ladies of quality now suckle their infants, and find milk enough. May the mode descend to the lower ranks, till it becomes no longer the custom to pack their infants away, as soon as born, to the *Enfans trouvés*‡, with the careless observation that, the king is better able to maintain them. I am credibly informed that nine tenths of them die there pretty soon ; which is said to be a great relief to the institution, whose funds would not otherwise be sufficient to bring up the remainder. Except the few persons of quality above-mentioned, and the multitude who send to the Hospital, the practice is to hire nurses in the country to carry out the children and to take care of them there. Here is an office for examining the health of nurses and giving them licenses. They come to town on certain days of the week in companies to receive the children, and we often meet trains of them on the road returning to the neighbouring villages with each a child in arms. But those who are good enough to try this way of raising their children,

† This appears to have been a favorite allusion with Dr. F. In the beginning of his Life written by himself, supposing it possible to pass his time over again, he says, " All I would ask, should be the privilege of an author, to correct, in a second edition, certain errors of the first." And in his well-known Epitaph, which he wrote many years before his death, he describes himself as a work which " will appear once more in a new and more beautiful edition, corrected and amended by the Author."

‡ See P. 137. fin. & note.

are often not able to pay the expense, so that the prisons of Paris are crowded with wretched fathers and mothers confined *pour mois de nourrice*; though it is laudably a favorite charity to pay for them, and set such prisoners at liberty. I wish success to the new project of assisting the poor to keep their children at home, because I think there is no nurse like a mother, (or not many) and that if parents did not immediately send their infants out of their sight, they would in a few days begin to love them, and thence be spurred to greater industry for their maintenance. This is a subject you understand better than I, and therefore having perhaps said too much, I drop it. I only add to the notes a remark from the history of the Academy of Sciences, much in favour of the Foundling Institution.

The Philadelphia Bank goes on, as I hear, very well. What you call the *Cincinnati* Institution*, is no institution of our government, but a private Convention among the officers of our late army, and so universally disliked by the people that it is supposed it will be dropt. It was considered as an attempt to establish something like an hereditary rank or nobility. I hold with you that it was wrong; may I add that all descending honours are wrong and absurd; that the honour of virtuous actions appertains only to him that performs them, and is in its nature incommunicable. If it were communicable by descent, it must also be divisible among the descendants, and the more ancient the family, the less would be found existing in any one branch of it; to say nothing of the greater chance of unlucky interruptions.

Our constitution seems not to be well understood with you. If the Congress were a permanent body, there would be more reason in being jealous of giving it powers. But its members are chosen annually, cannot be chosen more than three years successively, nor more than three years in seven, and any of them may be recalled at any time, whenever their constituents shall be dissatisfied with their conduct. They are of the people, and return again to mix with the people, having no more durable pre-eminence than the different grains of sand in an hour-glass. Such an assembly cannot easily become dangerous to liberty. They are the servants of the people, sent together to do the people's business and promote the public welfare; their powers must be sufficient, or their duties cannot be performed. They have no profitable appointments, but a mere payment of daily wages, such as are scarcely equivalent to their expenses, so that having no chance for great places and enormous salaries

* Projected in 1783, and named after the Roman Dictator. For an account of this society, and the alarm it excited in America, see Gordon's Am. War, iv. 393, &c. and Moise's Am. Geog. 8vo. 2d edit. p. 114.

or pensions, as in some countries, there is no *briguing* or bribing for elections. I wish old England were as happy in its government, but I do not see it. Your people however think their constitution the best in the world, and affect to despise our's. It is comfortable to have a good opinion of one's self, and of every thing that belongs to us, to think one's own religion, king, and wife the best of all possible wives, kings and religions. I remember three greenlanders, who had travelled two years in Europe, under the care of some Moravian Missionaries, and had visited Germany, Denmark, Holland and England, when I asked them at Philadelphia (where they were in their way home) whether now they had seen how much more commodiously the white people lived by the help of the arts, they would not chuse to remain among us—their answer was, that they were pleased with having had an opportunity of seeing many fine things, but they chose to live in their own country; which country, by the way, consisted of rock only, for the Moravians were obliged to carry earth in their ship from New York for the purpose of making there a cabbage garden.

By Mr. Dollond's saying that my double spectacles could only serve particular eyes, I doubt he has not been rightly informed of their construction. I imagine it will be found pretty generally true that the same convexity of glass through which a man sees clearest and best at the distance proper for reading, is not the best for greater distances. I therefore had formerly two pair of spectacles, which I shifted occasionally, as in travelling I sometimes read, and often want to regard the prospects. Finding this change troublesome and not always sufficiently ready, I had the glasses cut out and half of each kind associated in the same circle, the lower half and the least convex for distant objects, the upper half and the most convex for reading: by this means, as I wear my spectacles constantly, I have only to move my eyes up or down, as I want to see distinctly far or near, the proper glasses being always ready. This I find more particularly convenient since my being in France; the glasses that serve me best at table to see what I eat, not being the best to see the faces of those on the other side of the table who speak to me, and when one's ears are not well accustomed to the sounds of a language, a sight of the movements in the features of him that speaks helps to explain, so that I understand French better by the help of my spectacles.

My intended translator of your piece, the only one I know who understands the subject as well as the two languages, which a translator ought to do, or he cannot make so good a translation, is at present occupied in an affair that prevents his undertaking it; but that will soon be over—I thank you for the notes. I should be glad to have another of the printed pamphlets.

We shall always be ready to take your children if you send them to us. I only wonder that since London draws to itself and consumes such numbers of your country people, your country should not, to supply their places, want and willingly receive the children you have to dispose of. That circumstance, together with the multitude who voluntarily part with their freedom as men to serve for a time as lacqueys, or for life as soldiers in consideration of small wages, seems to me a proof that your island is over peopled, and yet it is afraid of emigrations ! Adieu my dear friend, and believe me ever,

Your's very affectionately, B. FRANKLIN.

BIBLICAL CRITICISM.

To the Editor of the Monthly Repository.

SIR,

The translation which accompanies this, has been made from a Commentary on the New Testament, philological, historical and critical, by Professor Paulus of Jena. The work is in very considerable estimation on the continent, as a compendium of critical and exegetical information. Besides a very full *running commentary*, *harmony*, &c. it contains numerous *excursus* upon the different passages which occur. From one of these on Matt. xxi. 4. I have translated his new version of Zech. ix—x. 1. which, in the original, is introductory to an explanation of the prophecy generally applied to Jesus Christ, from the history of the Jewish commonwealth under Hyrcanus I. The translation which I have now sent will be interesting to your theological readers as a piece of biblical criticism; but if you think that the commentary will suit the design of your publication, I will endeavour to prepare it for you.

I am, Sir, your's, &c. K.

PAULUS' NEW VERSION OF ZECH. IX—X. 1.

A New Translation, with Notes, of Zech. ix—x. 1. and a Commentary upon it, designed to illustrate Matt. xxi. 4. From H. E. G. Paulus' Crit. Phil. and Hist. Com. on the N. T. Lübeck, 1801. Vol. 3d, p. 115, &c.

Zech. ix.

AN ORACLE*.

1. The word of Jehovah shall prevail in the land of Chadrach :
Damascus also shall be a habitation for him (Jehovah)

PHILOLOGICAL EXPLANATIONS

* נָשָׁא stands by itself—Enunciatum, Oracle. So again, Zech. xii. 1. נָשָׁא must be separated from דְּבָרֵיהָוָה עַל־יִשְׂרָאֵל, which are to be

Zech. ix. 1. For to Jehovah doth Idumea look,
 As well as all the tribes of the land of Israel.
 2. Chamath also shall form its boundary—
 Tyre itself and Sidon ;
 For it is become very wise.

taken together, and mean, *Jehovah's word shall prevail in Israel*. The following words express *a hope that the jurisdiction of the Israelites, that is, of Jehovah, should extend over the neighbouring states*. This took place under the prosperous reign of the Maccabees, when Jehovah (see v. 14.) ‘roused thy sons, O Zion, against thine, O Javan !’ *Javan* can be understood here only of the Grecian empire, (Dan. viii. 21.) as far as Palestine was affected by the authority of the Greeks in Syria and Egypt, after Alexander's death. More on this head at the end of the translation. **דבריהוה**, understand יְהִי ; εσω — εις τ. γην Αδραχτιδα. **ארץ חדרך** ; the territory of Chadrach. R. Jose, a native of Damascus, has observed, after R. Salomo and D. Kimchi, that *Hadrach* was in the neighbourhood of that town. According to Theodoret, himself a Syrian, Αδραχ was πολις Αραβίας ; (Arabia borders on Damascus) ; and Joseph Abossi, quoted by John D. Michaelis Supp. ad Lex. Heb. p. 677, assures us that the name of **חדרך** is still given, in Arabic, to the remains of the once flourishing town in the desert of Arabia, about 10 miles from Damascus—**ורמשק** understand תְּהִיה, εσω, shall be or become מנהחתו, his (Jehovah's) **ואלא-צערת**, place of abode. Heb. iv. 3. Ps. xcvi. 11.—Not אָדָם as it is pointed, but אָדָם. The connection restrains the prophet's meaning to the states bordering on Palestine, and not the human race at large. The Idumeans, in particular, were subdued by Hyrcanus I, and compelled to submit to circumcision, and consequently to the whole of Judaism : an unforeseen consequence of which was, that the sceptre of Israel neither remained with the Maccabees, who were of the tribe of Levi, nor reverted to David's descendants, but passed into the Idumean family of Herod ; so that, in the course of time, this forced adoption of Judaism by the Idumeans was the means of making the Jews subject to them. **עיניהם ליהוה**, understand הִתְהַה. ‘*The eye of Idumea is even now turned towards Jehovah*’, i. e. the “Idumeans have been forcibly converted to Judaism.”

V. 2. **חפת**, probably Epiphania, a Phœnician colony on the Orontes, called to this day, in Arabic, **חפת**. It was conquered by Hadadezer, king of Nisibis, and passed from him, by right of conquest, to David. 2 Sam. viii. 3. 9. 10. It was reduced to subjection by Solomon, when he went to Tadmor, in its neighbourhood, and recovered from Judah and incorporated with Israel, by Jeroboam I. 2 Kings xiv. 28. In the last quoted passage it is mentioned in connection with Damascus, as having been conquered by Jeroboam at the same time.—**תגובל בה**, understand בִּישְׁרָאֵל בָּה. *Chadrach also shall have the same boundary with Israel*. i. e. Chadrach shall

Zech. ix. 3. Though Tyre hath built herself a strong hold ;
 Heaped up silver like dust,
 And fine gold like the mire of the streets ;
 4. Yet the Lord will take possession of her ;
 He will cause her power to be smitten, and driven
 into the sea ;
 He will cause her to be consumed in the flames.
 5. Ashkalon shall behold this with dismay :
 So shall Gaza—and fall as into labour-pangs :
 Ekron too : for Jehovah hath dried up the sources
 of her prosperity.
 Gaza shall not again have a king :
 Ashkalon—an inhabitant.

be included in the Theocratical territory, of which Jehovah is ruler. **גָּבֵל**, *to define, to draw a line.* Deut. xix. 14. Jos. xviii. 20. **בָּה** *for it, to it, to the country of the tribes of Israel.* **אֶרְ וְצִידֵּן**, understand **כִּי חֲכָמָה מְאֹד**—**תָּגַבֵּל בָּה**. *For Israel is become very wise—so wise, that even the crafty Tyrians and Sidonians find it to be for their interest to unite themselves to her.*

V. 3. **מִצְוָר**, a play upon **צָור** ; compare Isaiah xix. 6.
 V. 4: Alexander reduced Tyre, which would otherwise have been impregnable, by means of the mole, which he constructed with such expedition, between the continent and the island. Curt. iv. 2. The mole still remaining, the Phoenicians might be attacked by land by a power inferior to them in naval strength, might be defeated (**הַכָּה**) and compelled to betake themselves to the sea with all possible rapidity ; as many had before fled to the Carthaginian colonies, when the city was attacked by Alexander. This was **הַכָּה בִּמְתַחַת**, *to smite and drive into the sea.* **מִתְחַת**, *εἰς τὴν θαλασσαν.* Alex. *παλαξει εἰς θαλασσαν.* **מְנֻעָאָן** *αὐτῆς.* (Or must relate to storms ? For the Maccabees fought no naval battles).

V. 5. The prophet, in thought, goes further down the Mediterranean, following the order of the places exactly. The meaning is ; the Philistines will not dare to withdraw from the jurisdiction of Jehovah. These Philistine towns had been conquered by the Jews and garrisoned by them, *before* the time of Hyrcanus I. namely by his father Simon. 1. Maccabees xiii. 14. xiv. 34. xv. 33, 35. xvi. 10. But they were always disposed to revolt, and therefore were frequently invaded, &c. by the Jews. **מְאֹד**—**תְּרָא וְתִירָא** **וְצִיָּה**, understand **הַחֲבִישׁ**, *shall in the same manner :* **וְ** is not redundant here. **מְבַטַּח**, from **מְבַטַּח** *to make dry.* **מְבַטַּח**, the same as **מְנַבֵּט** from **מְנַבֵּט** (Arab.), *to spring up, to grow up, of vegetables ;* the general idea is that of *coming up, shewing one's self.* **מְנַבֵּט** has the force of **לִיפְהֵל**, *that which makes to spring or grow up, i. e. that which promotes, the prosperity of a city.* So Is. xx. 5. 6. **מְבַטַּח** is parallel with **תִּפְאָרָת**. The word *to dry up, the bish*, shows that **מְבַטַּח** is not here to

Zech. ix. 6. Deformity and disgust shall dwell in Ashdod :
 I will root out that of which the Philistines were
 proud.

7. And take away the blood which every one of them
 devoureth :
 Yea, from the teeth of every one of them, his food
 of abomination.
 The remnant—that also shall belong unto our God !
 Like one of the hamlets of Judah :
 Ekron shall be as the Jebusites.

8. But for my temple will I set up a standing-camp,
 That no man march up and down ;

be understood of *seeing*, *taking a view*, notwithstanding the similarity of the phrase, 2 Sam. xix. 6. **כָּל—עָבְדִּיק**—**חָבַשְׁתָּאת—פָּנִים**—*thou hast dried*, hast struck confusion and astonishment. The whole oracle is tripartite ; every verse has three members. For this reason v. 5. must close with **מִבְטָה**. The 6th goes as far as : the 7th to **שְׁנִי**. There the sense requires that a new verse begin with **בְּאַשְׁדּוֹד** **לֹא תִשְׁבַּב**—**וּנְשָׁאֵר** *Ashkalon shall not inhabit*. The Hebrew as it stands cannot be made to express its having no inhabitant. Probably we should read **תִשְׁבַּב**, equivalent to **תִּוְשְׁבַּב**, *an inhabitant*. **תִּוְשְׁבַּב**, 3d. fæm. fut. Hoph. *habitabitur*, would be better still. Alex. **μη-**
κατοικηθεῖ.

V. 6. **מִמְרָר** is in Hiphil : *he or that which produces disgusting deformity*. **מִדְרָר**, Arab. *to be imperfect* as an addle egg, an unsound nut. (נָזָר Arab. gives no analogous sense.) Hence, *to be painfully affected by means of this imperfect thing*. Deut. xxiii. 3. means some particular species of disgusting deformity, whether moral, (perhaps pæderasty) or physical, is not easy to determine.

V. 7. **גַּם הָוֹא לְאֱלֹהֵינוּ**. The meaning of the whole piece turns upon these words. From Chadrach, even to the end of Philistia, shall the new territory of Jehovah extend. The tribe of Judah was divided into **אַלְפִיָּת**. Judges vi. 15. **אַלְפִּי** means not strictly *a Chiliad*, but a society of several families, and a town and its district; from (אַלְפִּי Arab.) *conjunxit*, præs. *assuefactione*. **אַלְוֹת** means such a society, Mic. v. 1. and not merely the chief man in it. The sense is ; what remains in a town of the Philistines and its district, after that purification, shall make an **אַלְוֹת** in Jehovah's territory, as if it were already a part of Judah. **כִּיּוֹסִי**. Since David had conquered Jerusalem from the Jebusites, they had been the subjects of Jehovah as well as the Jews. 2 Sam. v. 6—10. xxiv. 18, 23.

V. 8. **מִצְבָּה** is either equivalent to **מִצְבָּה**. 1 Sam. xiv. 12. (Compare 1 Sam. xiii. 23. **מִצְבָּה** 1 Sam. 1 **כִּצְבָּה** Is. xxix. 3. 1 Sam. xiii. 1)

Zech. ix. 8. And no tyrant shall invade it any more,
 For now have I observed it with my own eyes.

9. Dance the glad dance, city, daughter of Zion !
 Shout aloud, land, daughter of Jerusalem !
 See, thy king shall come unto thee,
 As a judge and a deliverer.
 Meekly he sitteth on an ass ;
 On a beast which a she-ass bare.

10. For I will extirpate the chariot-team from Ephraim ;
 And the breed of horses shall be banished from
 Jerusalem.
 Broken be the bow of war !
 Speak peace to the nations !
 Be its empire extended from sea to sea ;
 From flood to flood, even to the ends of the land !

3. 4.) or perhaps we should alter the points and read **מצבה**. It

means *a standing military force*, for the purpose of defence, as that in the citadel of the temple, 1 Macc. xiii. 50. xiv. 7.—“with my own eyes have I seen,” that the Macedonians and Greeks, the masters of Egypt and Syria, who march backwards and forwards through Palestine, have it in their power to fall on the temple by surprise as they pass. **מעבר ומשב** ; so again, ch. vii. 14.

V. 9. *The daughter of Zion* is the city which lies round Zion. *The daughter of Jerusalem* is the land of Judea. Comp. Ps. xlv. 13. xxxvii. 8. Jerem. xlvi. 24. **יר** is not *a young ass* specifically, but like the Arabic **ري**, one *fit for riding*, &c. and therefore full grown, or nearly so. Is. xxx. 24. “Son of a she-ass” is simply synonymous to **חמור** and **ري**, without any particular emphasis. The three synonyms are employed in order to mark more strongly the circumstance, that the king did not appear in the procession on horseback, but mounted on a peaceful animal. The horse and the ass are contrasted, in other places, as the emblems of peace and war. Hos. xiv. 4. Prov. xxi. 31. Jerem. xvii. 25. Gen. xlix. 11.

V. 10. *For . . .* the meaning is : now that the territory of Israel, or of Jehovah, is sufficiently extended, war, and consequently the use of cavalry and chariots, shall be at an end, and even the king shall return in peaceful procession from his conquests. **שלו** scil. **זב** **מישלן**. **זב** in Hebrew means any large body of water, as the dead sea, the sea of Genezareth, &c. We are not to look for the exact boundaries of the territory in question, in the words **מ'ם עד'**. The Mediterranean very well makes one boundary ; but the two seas on the other side are at a distance from each other, and one in the middle of the country. The meaning is ; through the whole country, from one side to the other.—**מןחר** is a phrase of the same import : *from flood to flood*. If any one wishes for a specific sea, let him consider that Hyr-

Zech. ix. 11. I sent thee back, for the blood with which thou purchasedst a treaty,

Thy prisoners from the waterless pits. I said,

12. "Return to your strong city, ye prisoners, in hope."

This day I declare;

I will bring them back to thee doubled in number.

13. For I myself have bent the bow, O Judah:

Thy sons, O Zion, have I roused up,

Against thy sons, O Javan:

I have used thee as a warrior his sword.

14. If Jehovah shall manifest himself against them;

Like the lightning shall his arrow dart:

canus conquered Idumea, and consequently reigned from the *Red Sea to the Mediterranean*. Compare what is said of Solomon, P. lxxii. 8.

V. 11. **בְּדַסְתָּא** sc. **אַתָּה** **אָרֶץ** **בְּרִית**. *for. The blood of the Jews, which it had cost them to extort a treaty from their enemies.* The meaning is; with blood hast thou gained a treaty, by which thine enemies are to deliver up thy captive countrymen and not make slaves of them.

V. 12. Before understand **שׁוּבוּ** **לְבָצָרְוֹן**. **לִאמְרָה**, generally to any strong place in your country. v. g. Jerusalem. **מָגִיד**, sc. Jehovah is speaking. **מִשְׁנָה** *double*: here, twice the number of inhabitants which thou hast lost in war. Many Jews of the *διασπορά*, gladly returned to the holy land, as soon as they had a prospect of living there in peace. **לְךָ** to thee O land.

V. 13. This passage must be taken in the plusquamperf. as of what had already taken place. For according to v. 10. the bow was to be broken, as being thenceforth superfluous. The connection is this: All this prosperity, from v. 1—12, has happened to you, O Jews, because ye have been *my* armour, *my* sword. I have conquered and triumphed by you. **בְּגָתָן** *Greece*, generally. Gen. x. 2. 4. Joel iv. 6. Ezek. xxvii. 13. 19. more particularly, *as it was under Alexander*, see Dan. viii. 21. According to a Scholium on Aristoph. Acharnæ. the barbarians called all the Greeks *Ιανωνάς*. Theseus is said to have erected a pillar on the Isthmus, on the southern side of which, towards Megara, were these words; 'This is the Peloponnesus, not Ionia;' so that the northern side was, at that time, called Ionia. Bochart's Phaleg. iii. 3.*

V. 14. The meaning is; henceforth, ye who belong to the jurisdiction of Jehovah, he will be your protector! he will defend you by the natural calamities which your enemies shall endure; by the

* The second member of this verse, **וּמְלָאתִי אֶפְרָאִים**, has been omitted by the professor in his translation. As he takes no notice of the omission in his notes or commentary, and there appears no reason or authority for it, it seems to be an inadvertence.

Zech. ix. 14. If Jehovah shall sound the trumpet of war;
 In storms of the south shall he march on.

15. Jehovah will hold up the shield against them.
 If they would eat, with slingstones shall they fill
 themselves:
 If they would drink aught greedily, as though it
 were wine;
 So shall they be filled as the cup at the corner of
 the altar.

16. Then shall Jehovah their God deliver those who
 are like the people of his flock.
 For like jewels of a diadem
 Are they, scattered up and down upon his soil.

piercing arrows of pestilence, by storms and hurricanes, &c. Thus you will have little or no occasion to use arms. —סערות ת'כון כבבש (Arab.) *to thrust in*; and, from that, *to throw oneself upon any thing for the purpose of mastering it*. Here the literal meaning of the words is; if the enemy wish to eat, they shall find nothing but sling-stones and fill themselves with them—a hyperbolical expression, implying that they should be in want of provisions. (Perhaps *sling-stones* may here mean hail, the sling-stones of God, as violent storms have been just spoken of. If we read for *עַלְקָה*, *קָלָעָה* of his *sling*, this meaning would be incontrovertible.) The concluding part of this verse is more amplified. *וְשָׁתָו* *If they would drink*: the *וְ* denotes the future. *הַמָּנוֹן* depends on the preceding word, and makes its meaning more definite. *Si tumultuantes, or usque ad tumultuandum*, velint bibere. *שָׁתָו כְּמוֹ יִין* *as if they were drinking wine*. *כָּלָא*, here taken passively, *to be full, to fill one's self*. *וְמָלָא* is parallel to *וְכָבְשָׁו* for *הַכְּבוֹד* has no vau before it, and therefore depends upon *וְשָׁתָו*, adverbiascens. *מִזְבֵּחַ* *Num. vii. 13.* a large cup or rather *basin*, into which the blood of the victims flowed. *The basin belonging to the altar* (compare Zech. xiv. 20.) filled itself with blood, and as it were drank it up. *וְיִתְמַזֵּחַ מִזְבֵּחַ*, the *corners of the altar*, i. e. the great altar of burnt offerings, were usually covered with a large quantity of blood. The meaning is; they shall drink *blood* till they are intoxicated.

V. 16. The **וְ** and **הַ** at the beginning refer, not to the enemies just before mentioned, but to the succeeding *עַמּוֹן עַמּוֹן*, the flock of his people the flock of Jehovah, as if it had been *כָּצָן*. In Syriac, this relation of the suffixes to the nouns which immediately follow is very common. (not from *נִזְרָה* but from *נִזְרָה a circle*) means Exod. xxix. 6. the golden, engraved and flowered diadem (*צְבָחָה*) of the high priest, (before described xxviii. 36.) which surrounded his *Cidaris*. *אַבְנֵי נִזְרָה*, partly opposed to *עַלְקָה* in *אַבְנֵי קָלָעָה* v. 15. By the succeeding verse we

Zech. ix. 17. O how great and lovely are the blessings which he gives !

Corn in the clefts,

And must in abundance on the hills, will he cause to grow.

x. 1. Let them ask of Jehovah rain ;
Jehovah sendeth lightening in the time of gleaning,
And will give them heavy rain,
When the blade is strong in the ground.

find, that this simile is descriptive of fertility. מְתֻנָּסֶת from סָטַן Ph. *to be like a סָטַן*, i. e. *to exhibit one's self, to strike the eye, to raise one's self up and make one's self conspicuous*. The prophet poetically compares the seeds of corn, raising themselves into ears, like standards, to the *jewels of a diadem*. אָדָמָה, the soil, as far as it admits of cultivation. The meaning is ; thy land, O people of God, shall be abundantly fertile.

V. 17. sc. טָבוֹן אָנָּן עַמּוֹנֵס, the blessings assured to them. חָרִים Is. xlii. 22. *Clefts, pits, holes*, (חוּר Arab.) *ima pars, profunditas*. Castell. p. 1174. תְּלָה, the same as תְּלָה *a hill*. The force of the expression is this ; wherever there is a deep place, or even a cleft, Jehovah will make wheat to grow ; and wine in abundance on every little hill.

Chap. X. 1. This verse must be taken in, to render the sense complete. שָׁאַלְוּ, not *pray ye*, because סְמַךְ follows. This is one of the passages which prove that the Hebrews had a third person in the imperative mood, though the grammarians have not noticed such a person. שָׁאַלְוּ, *petunto, roganto*. מְלֻקָּשׁ, *is the time immediately succeeding the harvest*, so called from לְקַשׁ *to collect*. At this time the *latter rain*, as it is called, מְלֻקָּשׁ, was necessary. This ought to sink deep into the ground ; thunderstorms were serviceable to the ground at this time. Ps. cxxxvii. 7. (*probably the reference should be cxxxv. 7.*) Jer. x. 13. חַזְוִים—From Job xxviii. 26. xxxviii. 25. I conclude that this is equivalent to חַזְוִים קִילוֹת, *the forked, loud-sounding*, i. e. lightening. (חוּר Arab. *to cut into stripes*.) Compare Ps. cxxxv. 7. שִׁבְעַת, must be understood here as an infinitive passive per jod. שִׁבְעַת שְׁבָעַת is the wheat, shot up into blades, which is strong enough to bear very heavy latter rains.

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

[Writers and Booksellers desirous of having their Publications noticed early in the Review of the *MONTHLY REPOSITORY*, are requested to send them as soon as they appear, to the Editor, at the Printer's.]

ARTICLE I.

African Memoranda: relative to an Attempt to establish a British Settlement on the Island of Bulama, on the Western Coast of Africa, in the Year 1792. With a brief Notice of the Neighbouring Tribes, Soil, Productions, &c. and some Observations on the Facility of colonizing that Part of Africa with a View to Cultivation, and the Introduction of Letters and Religion to its Inhabitants, but more particularly as the Means of gradually abolishing African Slavery. By Capt. Philip Beaver. 4to. pp. 500. Baldwins. 1l. 11s. 6d. 1805.

IT is a frequent and just remark, that most evils have a tendency to correct themselves. In their beginning, they may be too inconsiderable to attract notice or excite fear, and may, on that account, increase without opposition; but they no sooner become enormous, than the very circumstance of their enormity occasions their removal; just as the sulphureous vapours which collect in and burden the atmosphere, do, in the same proportion in which they render it oppressive, breed the tempest which shall dissolve them, and restore the air to a state of purity. The great abuses of popery brought about the Reformation; the tyranny of the Stuarts led to the glorious Revolution; and the horrors of the *Slave-trade* have raised such sentiments in the breasts of mankind as will not, we are persuaded, cease to operate, until they have effected its abolition.

To the slave-trade we are prepared to apply this general principle by the work before us, which is a narrative of the Bulama Association, that like the Sierra Leone Company was formed with a view to ascertain whether it were not practicable to cultivate tropical productions on the coast of Africa, by means of its free natives; and also, whether the Africans, by being employed in voluntary labours, and rewarded for them, might not, according to the invariable progress of society, be gradually civilized, and qualified to enjoy the blessings of religion and liberty? The attempt to solve this important problem (important, because involving the fate of myriads of human beings,) by the Bulama and Sierra Leone colonies, added to other ef-

forts * to abolish the nefarious traffic in flesh and blood, have invested the close of the last century with a glory which the reproach of this atrocious and portentous commerce will never be able to extinguish, and which will continue to enkindle a growing indignation at this enormous wickedness until the oppressor himself shall be glad to abandon it.

An "Account of the Island of Bulama, and of the Bulam Association," was published, we remember, in a pamphlet by Andrew Johansen, in the year 1794, in which the letters and dispatches of Captain (then Lieutenant) Beaver were made considerable use of. The scantiness of Mr. Johansen's account is made up by the amplitude of Capt. Beaver's, which appears eleven years after it, and twelve years after the Bulama project was abandoned. The late appearance of the *Memoranda*, Capt. B. explains satisfactorily: he did not conceive them of sufficient importance to lay before the public, and he was incessantly occupied during the late war in the duties of his profession. The circumstance which, at length, induced him to collect and publish his papers was the reading of a French work by Mons. Golberry on Africa, recommending it to his government to make settlements in that country. Believing this object to be both practicable and important, Capt. B., with a laudable patriotism, submits his experience and observations to his country, that she may be duly instructed how to estimate, and how to counteract the designs of her enemy.

The *Memoranda* cannot fail to interest every reader in the history and character of Capt. Beaver, who, with the enterprize of an adventurer, seems to have united the intrepidity of a hero and the practical wisdom of a sage. His unaffected narrative shews him to have possessed, in a rare and enviable degree, a genius fertile in expedients, a spirit rising above disasters, and a mind which nothing could bend from its purpose but absolute necessity. In following the train of his adventures we have felt revived within us the admiration and the sympathy which we experienced in early life on first becoming acquainted with those of Robinson Crusoe, who was not better fitted (perfect as De Foe has drawn his character,) than Capt. B. to be the monarch of a desolate island.

The Bulam † Association originated with Mr. Dalrymple, an officer in the army who had been stationed with his regiment at Goree, and Capt. Beaver. Mr. Dalrymple was engaged to be governor of the settlement proposed, in the autumn of the year 1791, to be made on the coast of Africa, by the Sierra

* We allude to the numerous petitions to Parliament on the subject, and to the disuse, on the part of the petitioners, of all West India produce.

† We use this word as the adjective, *Bulama* as the substantive.

Leone Company, and, at his solicitation, Capt. B. and several other military gentlemen agreed to go out with him. He, however, disagreed with the directors, and this project, of course, failed.

"My disappointment," says Capt. B. "was certainly very great; for I had conceived a very strong inclination, to form a colony in Africa; with a view to decide a question at that time so much agitated. After some conversation, Dalrymple observed, that 'when doing duty with his regiment at Goree, in the last war, he had heard much of the fertility of an uninhabited island near the mouth of the Grande, called Bulam; and that the account of that island given by a director of the French Senegal Company at the commencement of this century was exceedingly favorable, as a proper place for making an establishment.' 'Let us then colonize it ourselves,' said I. 'With all my heart,' he replied; and thus originated the expedition to Bulama!"

They made known their intentions to their military friends, and in a few days six respectable gentlemen (including themselves,) met, and formed themselves "into a Society for the purpose of establishing a settlement upon an eligible spot on the western coast of Africa;" and, at the same time, constituted themselves a committee to open a subscription, and to form regulations for carrying their views into effect. The spot fixed upon was the island of Bulama, at the mouth of the Rio Grande, in the 11th degree of north latitude. Their choice was determined partly by Mr. Dalrymple's recommendation, but more particularly by the favorable account given of Bulama by the director-general of the French Senegal Company, Mons. De La Brue* (above referred to) who had visited the island in the year 1700. It was judged that an uninhabited island might be more readily purchased than any part of the continent, of the neighbouring chiefs, and more securely defended against their attacks.

"The views of the gentlemen who instituted the society were CULTIVATION. But cultivation was considered by them only as the means which might lead to the CIVILIZATION of the Africans, and eventually put an end to their slavery, and terminate in the introduction of LETTERS and RELIGION into the very heart of Africa."

A design so generous could not have failed, at any time, of interesting a British public; at that particular time it was congenial with the feelings, the language, and, if on a cool review of the period we may so speak, the prejudices of the people. Within a few weeks after the proposals were issued, subscriptions were received to a considerable amount; a sufficient number of settlers, many of them highly respectable, were obtained;

* *Relat. de l'Afrique Occident.* par Lâbat. Vol. V. p. 141. Paris, 1728.

two vessels of about 300 tons burden, the Calypso and the Hankey, and a sloop, the Beggar's Bennison, were chartered to carry them out; trustees were appointed for England, and a legislative council for Bulama; and a constitution, on the most liberal principles, was drawn up for the colony. Thus prepared, the colonists, to the number, in men, women, and children, of 275, embarked, and dropt down the river to Gravesend: but here they were, to their great surprize and mortification, detained by an order from the Secretary of State, Mr. Dundas, now Lord Melville. This was the first of a series of disasters which ultimately ruined this well-intended project. The rainy season was fast advancing in Africa, and their departure had already been delayed longer than was prudent. The present measure was altogether unforeseen, for the projectors had consulted Mr. Pitt, and thought themselves secure of the countenance of government. It appears that their constitution had given offence to the ministers, as being too democratic, and democracy, we well remember, was the political demon which haunted the offices and disturbed the repose of the rulers of that day; and it was not until they had, in a memorial, virtually disclaimed their constitution, that they were permitted to proceed on their voyage. While they waited the issue of their memorial, the small-pox broke out among them, which, although only a temporary evil, increased their uneasiness and alarm.

On the 11th of April 1792 our adventurers set sail from Spithead, it being previously "agreed that if either of the vessels should part company from stress of weather, or from any other cause, it should proceed to the bay of Santa Cruz, in the island of Teneriffe, and there await an indefinite time the arrival of the other vessels." Capt. Beaver was in the Hankey, on board of which "the direction of every thing was committed to his care." He soon found that he was in the midst of a motley, unruly multitude, whose character and conduct lowered his opinion of the probability of success.

The ships separated in the Bay of Biscay. The Hankey proceeded to the Canary Isles, but not being able, owing to a westerly wind, to reach Teneriffe, she anchored off the island of Grand Canaria, with a view of procuring refreshments. Here Capt. B. found the same rigorous policy was adopted by the jealous government of Spain, towards foreigners, as in their more western colonies. He was seized on landing by an order of the governor, and detained some time in custody. His spirited behaviour, however, though he was unattended by a single individual, seems to have intimidated the haughty Spaniard,

and in a little time he was not only liberated, but obtained also all that he demanded.

"It appears singular," says the author, "that the island which gives name to the cluster called the Canaries, which alone of them all has a city, and which till very lately has been the residence of the Governor-General, should have so little communication with Europeans, that the arrival of a single ship should produce surprize, and excite curiosity in its inhabitants: this arises from its want of a good anchorage for shipping, which deprives it of all direct commerce with Europe. Its produce and live stock, of which a great deal is reared on the island, is always sent to Santa Cruz in Teneriffe, by small vessels which pass daily between those two islands; so that the merchants of Santa Cruz purchase the whole exported produce of the Grand Canaria, and come in between the productors and the merchants of Europe, to the great disadvantage of that island. To which may be added, that the Governor-General, who formerly resided at Palmas in Canaria, now makes his residence at Santa Cruz in Teneriffe, to the manifest prejudice of the former. A few small craft employed in fishing for their own consumption, on the neighbouring coast of Africa, is the only other trade, if such it can be called, carried on by the inhabitants of this island."

When the Hankey arrived at Santa Cruz, she found that the Calypso had already been there, but that having the small-pox on board, her people had not been permitted to land, and that she had made sail without leaving the Hankey any intimation of a second rendezvous. It was still hoped that she might be found at St. Jago. Disappointed in this expectation, the Hankey, after taking in a suitable stock of provisions, proceeded on to Cape Roxo, and the Bijuga channel, till on the morning of the 5th June, she anchored in sight of the three islands of Bissao, Areas and Bulama. At Bissao is a Portuguese factory. Two vessels were discovered at anchor there. On approaching the place in the long boat, Capt. B. and the Captain of the Hankey were joined by one of them, an American slave-ship, whose master ("one Moore") conducted them to the factory, where they were surprized to find a regular square fort with four bastions, and apparently, for they were not permitted to go round the works, about fifty guns mounted. They here heard that a strange ship, which they supposed to be the Calypso, had been about ten days in the Bulama channel, and found that their own arrival, added to the appearance of the former vessel, had created some alarm at Bissao.

"The strange conduct," says Capt. B. "of the former ship in avoiding communication with this place, and our appearance so soon afterwards in a channel where they were not accustomed to see any square-rigged vessels, except their own four annual ones, produced distrust as well as surprize, in the minds of the Portuguese, and they actually took us for pirates. The consequence was that we were all made prisoners; and thus, though at peace with all the world, have I been

once imprisoned by the Spaniards, and once by the Portuguese during this short voyage.

" An appearance of embarrassment and mystery, on the part of the Governor and Mr. Moore, so incompatible with the simple integrity of plain dealing, induced me, from the first, to suspect what would happen.

" The Governor had readily promised us a pilot, but said that he could not procure one before the next morning, when I told him that we would then go away without one, as the people on board would be anxious for our safety : he refused to let us depart, the long boat was taken possession of, and we were lodged for the night in an empty room adjoining the guard : in vain I urged that this conduct of his was a violation of the laws of hospitality as well as of nations, and that to imprison the subjects of a power in amity with the Queen his mistress, was a measure unknown to civilized nations. He replied that though he had detained us we were not prisoners, to which I answered that that was talking like a blockhead. ' However, if we are to be detained,' said I, ' we look to you for the security of our boat and every thing which it contains, and we moreover expect of you two things.' ' What are those?' said he. ' First, that you send us a good supper for we are hungry, and secondly, that you send us beds for we are weary and fatigued ;' these he readily promised, and he did not deceive us. The next morning a soldier came for the captain of the ship (*not Capt. B.*) but none others were to attend him. This however was refused, and we declared that we would all go to the Governor, or none ; then saluting out together we were not opposed, and went in a body to a merchant's house where the Governor was attending the arrival of the captain : here we had a violent altercation ; he insisted that the captain of the Hankey should go back to the ship, accompanied by a Portuguese officer to examine his papers, and learn the object of our destination ; to which I objected, as a measure which he had no authority to take ; that I had already voluntarily made him acquainted with our views and our motives ; that he could learn nothing more from our papers ; and that I would not from compulsion, if I were captain of the ship, shew him one of them. ' Then, Sir,' said he, ' if you were captain of the ship, I would put both your legs in irons ;' to which I replied, ' that he certainly had the power, but that he dare not exercise it ; that as to myself the expedition would go on just as well without me ; and that it was perfectly immaterial to me whether I passed my time in the Brazils, which I had no objection to see, and whither I supposed he might send me, or at Bulama ; that he would not be able to keep me there much beyond a year, when a dreadful responsibility would await him.' ' How comes it,' says he, ' that you, who are not the captain of the ship, talk so much, and give your opinion so freely while he is silent ? Who are you that you assume so much ?' ' I am in part owner of that ship's cargo, and therefore authorized to advise the captain ; but I am not a merchant ; I never was, and never shall be one. Although in this jacket and trowsers, I am a British naval officer, accustomed to respect, and not to be intimidated by your unwarrantable and unjustifiable conduct.' It was at length determined that I should be detained as a hostage, and the boat sent back to the ship with a Portuguese officer to examine her papers, which being complied with they were promised every assistance."

The permission of the examination of the papers by " the

members of the council" is censured by Capt. B. in the true spirit of a British sailor. He complains, that "the majority of them had no idea of national dignity."

At Bissao, Capt. B. experienced the generosity and hospitality which have so eminently distinguished the character of the honorable merchant in all ages and countries.

"The half savage conduct of the Governor," he says, "was contrasted by that of M. de Sylva Cordoza, a principal merchant of Bissao, in whose house the preceding altercation had taken place; who, when the long boat was gone, begged I would consider his house as my own. He not only then, but ever after treated me with great kindness and friendship, and to him I was indebted for many comforts during my residence on the island of Bulama."

[To be continued.]

ARTICLE II.

Exercises for the Memory and Understanding, with a Series of Examinations. By Thomas and John Holland. Fourth Edition, consisting of Fables and Narratives, Selections on Natural and Civil History, with Moral and Religious Extracts, in Prose and Verse. 12mo. pp. 432. Longman and Co. 5s. 6d. bound. 1805.

THE present exceed former times in nothing, perhaps, so much as in the methods of education, not simply because those methods lead more directly to the end proposed, but because also they are in themselves pleasant and instructive. The makers of school-books have at length discovered that children are, in some future day, to be men, and that the best way of reaching their understandings is through their affections. The improvements that have of late been made in the elementary books of our country are highly creditable to its good sense, taste, and philosophy, and are an earnest of the ultimate prevalence and perfection of knowledge. In the title of the work before us, those improvements are well discriminated. Formerly, books that were put into the hands of children were "exercises for the memory" merely; now, they are "exercises for the memory and understanding."

No book that we have seen answers the purpose of a "Reader" or "Speaker," so well as this under review. The selections are made with great judgment, and with a laudable attention to variety, and contain a great body of useful knowledge and elegant writing. We esteem it an advantage that some of the most familiar pieces in prose are printed "without any other stops than the periods." This is unquestionably the best way of initiating children into the art of punctuation. The

pieces are arranged in the following order:—Fables, Selections on Natural History, Historical Extracts, Essays miscellaneous, moral and religious. The work is divided into two parts, prose and poetry, both which are filled up under these several heads. It is not sufficient to say that Messrs. Hollands have made their extracts from the best authors; they have extracted their choicest parts. They introduce the young student to an acquaintance with most of our best modern authors, and to some who, as we have often lamented, are seldom known within the walls of a school. The youth who shall have read their Selections with care will not be a total stranger to any species of literature. Yet we felt a little regret, on looking them over, that they contained no extracts from Shakespeare, the prince of poets, and the glory of the English language. We could have wished, also, to have seen among the Historical Extracts some of the select parts of our three great historians; such, for instance, as Hume's narration of the rise of the Crusades, Robertson's of the Gowrie Conspiracy, or the escape of Mary Queen of Scots from Loch-Leven Castle, or her execution, and Gibbon's of the Seven Sleepers. We are aware, at the same time, that the authors could not have done all that might have been done, within the limits which they prescribed to themselves. Perhaps they may hereafter publish a second volume; in which case we would recommend them to give extracts from *all* our great original writers, in order to form in the mind of the scholar a just sense of their peculiar excellencies and a taste for their works; and this might be done so as by classing the selections in chronological order, beginning with our earliest writers and ending with cotemporary ones, to exhibit a concise view of the progress of English style. But it is not for critics to become projectors.

The selections before us are, in our eyes, valuable, on account of the great number of passages they contain in favour of humanity, patriotism and religion. Some of the religious pieces, as also, we believe, some of the poetical pieces, are by the authors; and it is not to say too much of them to remark that they are inferior to few in the volume. One of them, especially, on the infinitude of the divine works, is so excellent that we much regret our limits will not permit us to extract it.

Prefixed to the selections, is a list of books, for the instruction of young persons at school, which in consideration of its usefulness, we shall lay before our juvenile readers.

“Barbauld's and Edgeworth's early Lessons, Barbauld's Prose Hymns, Sandford and Merton, Mrs. Trimmer's Introduction to the

Knowledge of Nature, and Turner's Abstract to the History of the Bible, may suit the youngest classes of readers.

"Aikin's Evenings at Home, Edgeworth's Parent's Assistant, Berquin's works, Aikin's History of the Year, Aikin's Arts of Life, Robinson Crusoe, Wakefield's Mental Improvement, Juvenile Travellers and Family Tour, Aikin's England delineated, Travels of Rolando, Goldsmith's larger Geography, &c. are fitted for more advanced pupils.

"Russel's Antient and Modern History, Holland's Essays on Antient History, Fenelon's Telemachus and Lives of Antient Philosophers, Campe's New Robinson Crusoe, Columbus, Cortez and Pizarro, Letters from a Nobleman to his Son on the English History, J. Adam's (*Adams's*) History of Britain on Henry's plan, and Priestley's Lectures on History, seem calculated for higher classes.

"Telescope's Philosophy, the Scientific Dialogues, Field's Introduction to the Use of the Globes, Butler's Exercises upon them, A. Adam's Summary of Geography and History, and Gregory's Economy of Nature, may contribute to initiate young minds in Natural Philosophy and Astronomy.

"Aikin's Poetry for Children, the Speaker, &c. Edgeworth's Poetry explained, and Aikin's Letters on English Poetry, may form an elegant taste. Barbauld's Selections from the Tatler, Spectator and Guardian, Aikin's Letters to his Son, Chapone's Letters, Priestley's Institutes, Paley's Natural Theology and Evidences of Christianity, together with Watts's View of Scripture History, Field's Set of Questions to the New Testament, and Wellbeloved's Devotional Exercises, may fill the mind with moral and religious knowledge, and influence it to the practice of virtue and piety."

Having given our opinion of this work so fully, we shall conclude with recommending it earnestly to those who direct the studies of youth, and wish to possess a great deal of instructive and pleasant reading in a small compass.

ARTICLE III.

An Essay on the Excellence of Christian Knowledge; with an appeal to Christians, on the propriety of using every means for its promotion. By F. A. Cox, A. M. Button, 1s. 6d. 1806.

THIS is a sensible, well-written tract on the subject of calvinistic theology, which the author considers as equivalent to "Christian Knowledge." He defines Christian Knowledge, somewhat loosely, to be "the knowledge of Jesus Christ, or a just apprehension of the nature of his mission into this world, and a cordial reception of his doctrines into the heart." He then lays down the doctrine of the atonement as the foundation of christianity, and endeavours to shew its reasonableness. This is, we think, unwise; for though if it were a doctrine of scripture men would undoubtedly be bound to believe it, it is surely preposterous to attempt to prove that it is reconcilable either to justice or to common sense!

The excellency of Christian Knowledge, consists, according to Mr. Cox, in its being "remarkably adapted to the condition of a fallen creature—in its having an humiliating effect—in its influence on the heart—in its capability of being communicated to the weakest capacity—in its being supremely serviceable in the hour of death, and essentially connected with our immortal interests—and in its changing the rude aspect of the world, by promoting the interests of civilization, order, learning and freedom." The means of promoting it recommended by the author are "Sabbath schools and Missionary Societies."

We wonder at Mr. Cox's relating the story of the Hon. Francis Newport on the authority of such a book as "Ryland of Northampton's Death-bed Terrors of an Infidel," and at his repeating the stupid calumny of Voltaire's dying, like Francis Spira, distracted with the certain knowledge of his going to Hell! Really such defences of christianity are not wanted, and they are as futile as they are needless.

"Non tali auxilio, nec defensoribus istis
"Tempus eget.——"

If Mr. Cox wishes to attain honorable fame and sterling usefulness we would advise him (and perhaps he will not despise the counsel of old friends) to consult other authors, and to resort (and we know he is capable of resorting) to other and better modes of argumentation. His classical taste qualifies him to succeed such men as Mr. Robinson and Mr. Hall,* but if he would gain distinguished eminence let him study after the original and vigorous eloquence of one, and the liberality and christian simplicity of the other of his predecessors.

We conclude with a brief extract from the *Essay*.

"It must be acknowledged on all hands, that christianity has been the means of rescuing from oblivion the immortal writings of the ancients. Those who professed it were inspired with a peculiar regard for the oriental language of the Bible, which first induced them to preserve every volume, whether of taste, learning or criticism in which it was to be found, and, by a natural association, books of a similar kind in other languages. While the works of Greek and Roman literature were, in the middle ages, hurried along, by the impetuous torrent of ignorance and barbarity, towards the gulph of ruin, the monastic order rendered an essential service to mankind, by snatching them from the threatened destruction. Amidst the perpetual wars and licentious havoc of the dark ages, the classics were sheltered in the peaceful and unmolested walls of different monasteries, where they were faithfully deposited till the revival of letters, for, in the worst of times, a *happy* superstition (if the term may be allowed) secured

* We understand that Mr. Cox has been unanimously chosen pastor of the Baptist Congregation, Cambridge,

these abodes from the violent incursions of barbarian ferocity. It cannot be denied, that literature has been essentially conducive to the interests of freedom, by cultivating the taste, improving the manners and enlightening the mind; consequently christianity, which inspired the love of learning, may be justly considered as the nurse of freedom.'

ARTICLE IV.

A Letter addressed to a Society of Protestant Dissenters in the West of England. By James Hews Bransby, pp. 27, 1s. Vidler, 1806.

THIS excellent letter addressed by Mr. B. to his former congregation at Moreton Hampstead, Devon, was sent, in the first place, for insertion in our work; but, exceeding the limits we are constrained to set to miscellaneous communications was by us recommended to be printed in a separate form. We are flattered with the reflection that our opinion may, probably, have contributed to induce the author to publish so edifying an epistle.

Mr. B. takes for the ground-work of the Letter, Titus ii. x. *Adorn the Doctrine of God our Saviour in all things;* and points out the methods whereby the precept of the Apostle may be fulfilled; as 1. by a regular and serious attendance on the ordinances of religion, 2. by forming an intimate acquaintance with divine truth, 3. by active exertions to diffuse the knowledge and spirit of religion, and, 4. by the charms of personal holiness, by purity of heart and uprightness of life. These topics are handled with great liveliness of manner, and simplicity of style. The letter will be read with great pleasure by all who unite to their admiration of rational religion, a conviction of its importance, and of its connection with true holiness and eternal happiness.

The unexpected length of some of the preceding articles, and an unusual quantity of temporary matter, oblige us to defer the continuation of the review of *Kenrick's Sermons* to our next number; in which, it is our intention, to insert the whole of it.

MONS. CUVIER'S EULOGY ON DR. PRIESTLEY.

[We need not to assure our readers that we have not been at the pains to procure and translate the following oration from our approbation of M. Cuvier's censures on Dr. Priestley's character as a theologian. On that subject he is a little competent to form a judgment, as an English peasant would be on the various subjects discussed in the National Institute. We have selected the *Eulogy* for the Monthly Repository partly as a literary curiosity, and partly, we confess, as a set-off against the unqualified censures passed on Dr. Priestley, by certain northern writers who affect to wonder, (wise souls!) that the world should so long have mistaken him for a philosopher! EDITOR.]

EULOGY ON DR. PRIESTLEY.

Historical Eulogy of Joseph Priestley; such a recompense awaits the man who shall have enlarged the noble edifice of human knowledge; whilst genius, in thus serving the cause of mankind at large, is able to free itself from the shackles of petty, local relations; in short, whilst the discovery of some unknown truths atones for the belief of opinions which are chimerical, extraordinary, perhaps even dangerous;—for I ought not to conceal that amongst the opinions of Priestley, all these are to be found.

Gentlemen,

I am called to address you on the life and writings of Dr. Joseph Priestley, an English Clergyman, who was born at Fieldhead near Bristol*, in 1728, and died at Philadelphia in 1804.

His great discoveries in natural philosophy procured him from the Academy of sciences, at Paris, the appellation of foreign member of that society; and the National Institute was eager to associate him with itself in the same character. He belonged to most of the Academies of science, and in all the cities in which they exist, the homage I now render to his memory, has perhaps already been paid.

This flattering unanimity will appear still more encouraging to the friends of science, will prove still more certainly the irresistible influence of real merit, when they reflect that he who receives this honour employed no address, no accommodating policy, to obtain it; that his whole life was spent in controversy; that he ever seemed to take delight in combating predominant opinions, and that he attacked the dearest interests of certain orders of men.

That extreme ardour in defending his sentiments rendered him, it is true, the object of implacable hatred. He was long exposed to every species of calumny; he was frequently the victim of inhuman persecution. A mob, excited by the falsehoods of his enemies, destroyed in one day the fruit of all his labours; and it was only by quitting his country that he found it possible to abate the fury of his persecutors. But when his own countrymen seemed to abandon him, several nations were forward to offer him an honourable asylum; and even at this moment, whilst the principal literary institution of a people at war with his native country, are rendering him, by my mouth, the last, sad tribute which is paid to all its members, I behold within these walls many whom he has opposed, who are yet uniting with me, and completing his triumph by their generous praise.

Philosophy will have nothing to fear from its short-sighted enemies, whi-

chimical, extraordinary, perhaps even dangerous;—for I ought not to conceal that amongst the opinions of Priestley, all these are to be found.

In fact, his history will exhibit, if I may so speak, two men, of distinct, and almost opposite character.

The first, a circum-pect philosopher, examines those objects alone which come within the limits of experience; employs only a strict and cautious mode of reasoning; fosters in his mind no prejudice, no love of system; seeks truth alone, whatever it may be, and seldom fails to discover truth, and to establish it in the most solid and luminous manner.

The other, a daring theologian, rashly pries into the greatest mysteries; contemns the faith of ages; rejects the most revered authorities; commences disputant with pre-conceived ideas, which he endeavours to extend rather than to examine, and to support which he falls into the most contradictory hypotheses.

The first calmly resigns to the scrutiny of the learned, opinions which make their way with facility, and crown him with undisputed glory.—The second environs himself with hostile preparations; he arms himself with erudition and metaphysics; he attacks every sect; he shakes the foundation of every dogma; he alarms the conscience by his apparent eagerness to subdue it.

It is against the servant of Heaven, against the minister of peace, that earthly weapons are employed; it is he who is accused of stirring up hatred, of calling for vengeance, and producing disorder.

The mere philosopher gains universal respect: every one allows that he defends truth by reason alone, that his discoveries are used but for the welfare of man, that his writings display nothing but gentleness and modesty.

Obliged as I am, gentlemen, to make you acquainted with the whole of Priestley's character, it is incumbent on me to represent him as a divine, as a metaphysician and as a politician: I shall not, however, mistake the peculiar claims of my office; I shall not forget that it was the philosopher who was a member of the

* Fieldhead is near Leeds in Yorkshire

National Institute, and that his researches present to the eye in a commodious manner the origin and the fall of every state, and the period comprised in the life of every celebrated man, deserved universal reception. His lectures on history indicate all the intelligence, all the knowledge requisite for studying with advantage the revolutions of empires. His lectures on oratory and criticism are accounted very useful directors for young people.

And as a naturalist he will probably appear more interesting to Europe and to posterity. He has himself said that, for acquiring durable reputation, the works of science are as superior to all other, as the laws of nature are superior to the organization of societies; and that of all the statesmen who have been most powerful in Great Britain, none rivals in celebrity a Bacon, a Newton, or a Boyle. The assertion is perhaps too strong; yet it would have been happy if this maxim had been ever present to the mind of Priestley: but he is not the first great man whose disposition was uncontrolled by his judgment.

It is, however, important to remark that his eccentric opinions had no effect on his conduct, and that all the events of his life (if we except the undeserved misfortunes which embittered his declining years) were simple and unvaried. This is sufficiently proved by the catalogue of his works: when you hear that he composed more than a hundred volumes, you will imagine that he mixed little with the world, and that his history chiefly consists in the analysis of his works.

His father was a tradesman. His first tutor was a country clergyman. After some years passed in study, he obtained a situation in a college called the Warrington academy. He afterwards accepted the office of pastor of a dissenting church at Leeds, a town in the vicinity of his native place. Lord Shelburne, the Secretary of state, since Marquis of Lansdown, having heard of his merit, induced him to undertake the education of his eldest son, who was well known under the name of Lord Wycomb, and who has now succeeded to the title of his father. At the end of seven years he left the house of this nobleman, and resumed the pastoral character amongst the dissenters at Birmingham, with whom he remained eleven years, until the time of those persecutions which compelled him to quit the place, and which soon determined him to seek a shelter in the United States. This is a short, yet comprehensive account of his private life: the history of his writings is more important, and requires more ample detail.

He began his literary career with works of instruction. An English grammar, the first of his productions, is still used in many schools in Great Britain. His historical and biographical charts, which

were likewise in the didactic form, the history of electricity, the history of optics, and the elements of perspective.

At the interesting epoch when Franklin had just invested that noble branch of philosophy with additional splendor, and had applied it with the boldest hand to practical purposes, appeared the history of electricity; that work, a clear and accurate summary of all that had hitherto been done, was translated into several languages, and began to extend the reputation of Priestley in foreign countries.

But quitting the ungrateful task of bringing to light the discoveries of other men, he soon took his station amongst original philosophers.

His inquiries concerning the different sorts of air have especially entitled him to this honor, and have established the most durable monument of his glory.

It had long been known that air is emitted by various bodies, and absorbed by others in certain circumstances. It had been observed that the air which is found at the bottom of wells, and that which arises from liquors in a state of fermentation, extinguishes flame, and is destructive to animals. In mines, also, a light air was known to exist, which commonly rises to the top of the vaults, and sometimes takes fire with a loud explosion: the first of these had been called *fixed air*, and the other *inflammable air*, we now distinguish them by the names of *carbonic acid gas* and *hydrogene gas*. Cavendish had determined the specific weight of these airs; Black had discovered that it is the fixed air which renders lime and alkalis effervescent; and Bergmann had found out that it is of an acid nature: such was the knowledge acquired when Priestley undertook this subject, and treated it with a felicity peculiar to himself.

His dwelling at Leeds being near a brewhouse, he had the curiosity to examine the fixed air exhaled by the beer in fermentation; the deleterious power of

that air with respect to animals, and its effect on the flame of a candle.

The experiments he had made having produced striking results, he proceeded to a similar examination of the inflammable air.

Endeavouring afterwards to ascertain all the circumstances in which these two airs are apparent, he soon remarked that in various instances of combustion, especially in the calcination of metals, the nature of the air in which the operation is performed is changed, without the production of either fixed, or inflammable air. Hence his discovery of a third species of noxious air, which he denominated *phlogisticated air*, and which has since been called *azotic gas*.

He made use of small animals in trying the pernicious effect of these different sorts of air, and consequently was obliged to inflict torment on sensitive beings: his disposition is manifest in the joy he felt in the discovery of a fourth species of air, which enabled him to omit these cruel experiments; this is the *nitrous air*, which has the property of suddenly diminishing the volume of every other air with which it is mixed, nearly in the proportion in which the other is calculated for respiration; and is therefore a measure, to a certain degree, of the salubrity of different airs.

This discovery, the origin of eudiometry, was of the greatest importance: a measure of this kind was requisite for every branch of natural philosophy; and it might have been made particularly useful in the practice of physic, if any scientific process were not introduced with so much difficulty even into the exercise of arts which are the most scientific.

Combustion, fermentation, respiration, putrefaction, produced sometimes fixed air, sometimes inflammable air, sometimes phlogisticated air; there existed then an infinite number of causes, tending to vitiate the air, yet its purity had not been sensibly diminished during the length of time in which those causes had operated; it was therefore evident that nature possessed some method of continually restoring that purity.

Priestley found that this was effected by the property which he observed in vegetables, of purifying the atmospheric air during the day, by decomposing the fixed air; this property is the key to the whole vegetable economy, and, regarded in connection with the tendency of animals to deprave the air by respiration, it partly

shewed at that time what has since been more fully developed, that the spring of life consists principally in a perpetual transformation of elastic fluids.

Thus the discoveries respecting the nature of airs, opened a new field of enquiry concerning living bodies; they imparted new light to physiology and physic: and in a short time that light became still more vivid.

Having applied the heat of a burning-glass to some lime of mercury, Priestley had the satisfaction of obtaining unmixed that portion of the atmospheric air, calculated for respiration, which is consumed by animals, restored by vegetables, and changed by combustion: he gave it the name of *dephlogisticated air*.

The other airs which are different from the common air extinguished lights; this caused them to burn with a vivid flame, and with amazing rapidity; animals were destroyed by the others; in this they lived longer without the necessity of having it renewed than even in the common air, and their faculties seemed to derive from it unusual energy. For a little while it was thought that a new mean of exciting, and possibly of prolonging life, or at least, that an unfailing remedy for the generality of pulmonary complaints, was found out.

This hope was fallacious; but still the dephlogisticated air is one of the most admirable discoveries of the eighteenth century. It is that air, now called oxygen, which is regarded by modern chymistry as the most universal agent of nature. By it all combustion, all calcination is effected; it enters into the composition of all the acids; it is one of the elements of water, and the great reservoir of fire; it affords us almost all the artificial heat employed in the arts, and in common life; in respiration, it gives to all animal bodies their natural heat and chief principles of motion; the energy of various sorts of animals is proportioned to the force with which it acts upon them; there is no period of the growth of vegetables in which it does not combine with, or escape from them in several ways; in a word, scarcely any phenomenon in chymistry and vegetable and animal physiology can be perfectly explained without it.

I have given but a slight sketch of Priestley's most remarkable discoveries; want of time obliges me to omit a great number, which would themselves afford rich materials for another eulogy. Each

of his experiments became, either in his own hand, or in those of other naturalists, a source of instructive consequences; and there are still some amongst them which have not been considered with all the attention they claim,—some which will perhaps one day unfold a new order of important truths.

This work excited general interest; it was translated into every language; the most eminent naturalists repeated, varied, and made comments on his experiments. The Royal Society, on the appearance of his first volume, presented him with Copley's Medal, which is given for the best work of natural philosophy, published during the year. This medal is of little intrinsic value, but the English consider it the noblest reward attainable by scientific men. The Academy of Paris conferred on him a reward not less noble, and, on account of its infrequency, more difficult to obtain, the title of one of the eight foreign members; a title to which all the learned men in Europe aspire. The list of those members begins with Newton, Leibnitz, and Peter the Great, and it has at no time been dishonoured by the names afterwards inserted.

The modest Priestley was astonished at the glory he had acquired, and at the multitude of admirable discoveries which nature seemed to have reserved for him alone; forgetting that her favours were not gratuitous; that the truths she had so satisfactorily revealed were extorted by his indefatigable perseverance and ingenuous methods of interrogation. Other men are careful to conceal what they owe to chance; Priestley seems willing to attribute every thing to its influence; he tells with unexampled candor, how often it assisted him unperceived by himself, and how often he was in possession of new substances without observing them; nor does he ever conceal those erroneous views by which he had sometimes been actuated, and which had been corrected by experience alone.

These confessions did honour to his

modesty, without disarming envy. They whose opinions and methodical plans had led to no discoveries, called him a mere experimenter, without system or arrangement: it is not surprising, said they, that from so large a number of Essays and combinations, there should proceed some fortunate results.

But real philosophers, knowing that repeated efforts are invariably the price of those fortunate suggestions which produce and regulate other ideas, were not the dupes of these selfish critics; and they who delight to increase our admiration by the advantageous light in which they place the great discoveries they have made, are not displeased with them who, like Priestley, chose rather to accelerate our enjoyment, by exhibiting their discoveries as they arise, and ingenuously relating their complicated proceedings.

Such was the effect of Priestley's mode of writing. His book is not an assemblage of theorems deduced from each other, as they might have been conceived in the eternal mind; it is a mere journal of his thoughts in all their irregularity; it shews us a man groping at first in profound darkness; then discerning every gleam of light, and endeavouring to attract and to reflect it; sometimes led astray by illusive meteors, but arriving at length at a boundless and fertile region.

Should we be sorry if the great instructors of mankind, if Archimedes, if Newton, had in the same manner admitted us to their confidence. When Newton was asked by what means he had arrived at such wonderful discoveries, he answered, by much thinking. What pleasure should we derive from knowing the long train of thought from which Newton derived that great idea which is, if I may so speak, the soul of all his successors! His books enable us to appreciate the powers of nature; but it is only when we thus behold it in action, that we can perfectly know the finest work of nature—the genius of a great man.

[To be continued.]

OBITUARY.

MRS. MARY CAPPE, sister of the late Rev. Newcome Cappe, lately at York in the 73d year of her age. Few perhaps through the course of a long life ever trod the path of humble duty with more undeviating steps, and her reward even in this world was great. The testimony of

an approving conscience enabled her to sustain a long and painful illness with exemplary fortitude. She was supported through the whole by christian hopes and christian promises, and she met the approach of death without anxiety and without fear.

RELIGIOUS, LITERARY, AND POLITICO- RELIGIOUS INTELLIGENCE.

RELIGIOUS.

UNITARIAN BOOK SOCIETY—The annual meeting of this society was held on Thursday, April 10th. A sermon (the first delivered before the society) was preached in the morning at Essex-street Chapel by the Rev. Thomas Bellsham, which, at the earnest request of many who heard it, will be speedily submitted to the public. Nearly fifty persons sat down afterwards to dinner at the New London Tavern. Several new and respectable names were added to the list of subscribers. A general satisfaction was expressed at the plan, then first acted upon by the society, of having a sermon on the day of the annual meeting. The society has now existed upwards of 15 years, and has disbursed in books the sum of 3000l.

WIDOWS' FUND.—The anniversary of this excellent institution, for the relief of the widows of Protestant Dissenting Ministers of the three denominations, was held on Thursday, 17th inst. The Rev. Mr. Toller, of Kettering, preached the sermon to the society, in the meeting-house, Old Jewry; subject—*The Widow of Nain*. He was pressingly solicited to publish it. About eighty subscribers and friends to the institution dined together at the New London Tavern. New subscriptions to the amount of 130l. were collected at the dinner.

UNITARIAN FUND.—The half yearly general meeting of this Society will be held on Thursday, May 29, at six o'clock in the evening, at the New London Tavern, Cheapside, where, it is hoped, all the subscribers and friends to the institution will attend.

GENERAL BAPTISTS' ASSEMBLY.—The annual assembly of the General Baptists will be held, as usual, on Whit-Tuesday, May 27. The sermon will be preached by the Rev. Mr. Moon, of Deptford. Religious service to begin at 11 o'clock in the forenoon.

We understand that a Deputation from the Dissenting Ministers has waited on Mr. Windham, to express their hopes that in his new army bill, as far as it relates to the armed inhabitants, he will not insist on *Sunday-Drilling*. This expression of their wishes was very courteously received.

The anniversary of the *London Missionary Society* will be held in London on Wednesday, May 14, and the two following days. The minister already engaged to preach on that occasion are, the Rev. Mr. Bradley, of Manchester; the Rev. Mr. Charles, of Bala; and the Rev. Mr. Bogue, of Gosport, whose discourse is intended as an address to Christians in behalf of the Jews. A minister of the establishment is also to preach.

The Asiatic Society and the College of Fort William have united in granting an annual stipend of 450l. to the Protestant Missionaries in Bengal, toward defraying the expense of publishing the original text of the most ancient Shancrit writings, and particularly of the Vedas, with an English translation.

The Rev. Dr. Claudio Buchanan Vice Provost of the College of Fort William, is about to proceed to Cochin, on the coast of Malabar, for the purpose of examining the ancient Jewish MSS. preserved in the synagogue of the Jews, at that place. The MSS. are represented to be of a very high antiquity, being supposed to contain that portion of the scriptures which was written before the first dispersion of the Jews. A collation of them, with the European copies, has been long desired by the learned. Another object of Dr. Buchanan's mission will be, to inquire into the state of the native Christian churches in the provinces of Travancore and Malabar; particularly of the thirty-five congregations denominated by the Roman Catholics the schismatic churches. These Christians refuse communion with the Romish church, and adhere to the simple ritual of an early age. They are noticed in history as early as the fourth century, and are supposed to have emigrated from Syria and Chaldea. At this day the Syro-Chaldaic language is used in their churches, and their liturgy is composed in that language and character. Agreeably to instructions received from the ecclesiastical authorities at home, a report is to be made on the constitution and doctrine of these churches, with a view to ascertain how far it may be the duty of the English church to recognize the Christians of Malabar, now that they have become subjects of the British empire. The churches have

been governed, for fourteen hundred years, by a regular succession of bishops, whose ordination (by the patriarch of Antioch) is acknowledged by the church of England. Another subject of literary research offers itself among these ancient Christians. When the Portuguese first arrived in India, they burned the writings and records found in the Christian churches and amongst them, says a Romish author, some apostolical monuments, in order to destroy the evidences of their antiquity, and force them to an union. But it has been stated recently, by a respectable authority, that certain ancient manuscripts in the Chaldaic language are yet preserved in the country of Travancore.

LITERARY.

Miss Hamilton is again employed on a work on education, in a series of Letters to the Daughter of a Nobleman, on the formation of moral and religious principles.

The following book, designed for the use of young persons, and for the Lord's-day employment of schools, is, we are happy to say, nearly ready for publication:—"An Introduction to the Geography of the New Testament, comprising a summary chronological and geographical view of the events recorded respecting the ministry of our Saviour; with Questions for Examination, and an accented Index: accompanied with Maps." By the Rev. Lant Carpenter, Exeter.

The venerable Dr. Burney has, we are happy to state, obtained a pension from his Majesty of 200*l.* per annum—a good omen, as has been remarked, of the respect which the present administration entertain for literature.

We hear, also, that Mr. Campbell—author of that truly classical poem the "Pleasures of Hope,"—has been offered a pension of something more than 100*l.* a year.

An Almanac for the present year has been printed at Constantinople, being the first ever published in that city, though a printing office was established there so long ago as the year 1716, from which many books have been issued.

Madame Lavoisier has collected in two volumes, under the title of *Memoirs on Chemistry*, all that is left of a work which her husband was printing when France and the sciences had the misfortune to lose him.

The Hindooostanee Dictionary, so long expected by oriental students, is now rea-

dy for the press. It will compose two quarto volumes, to be edited by Dr. William Hunter and Ensign William Macdougall, and published under the patronage of the college of Fort William.

The ancient inscriptions and valuable manuscripts collected by Dr. Francis Buchanan, in Mysore, have been committed to Mr. Carey, of the college of Fort William, to be translated into English under his superintendance. Among the manuscripts are a history of the first arrival of the Portuguese in India, by a contemporary Hindoo Writer; and a history of the rajahs of Mysore.

Captain Charles Stewart, as instant Persian professor, is forming a catalogue of the oriental books and manuscripts belonging to Tippoo's library, in the college of Fort William. He has discovered in that library a valuable work in the Persian language, referred to by Dow and Orme as necessary for the illustration of an important period in oriental history, and which was sought for in Hindooostan by those historians without success. It is the history of emperor Aurungzebe, from the 11th year of his reign to his death, an interval of forty years, written by the learned Mahommud Saki; being a continuation of Mahommud Kazim's history of the first ten years of that prince.

Mr. Porson, professor of Greek in the university of Cambridge, is appointed librarian to the London institution.

At the annual court of the Sierra Leone Company, held on March 27, a plan for educating in England some children, natives of Africa, was revived. A few years ago, Mr. Macaulay, the present secretary of the Company, on his return from the colony where he had been governor, brought with him several young Africans, and very benevolently promoted a subscription for their education. This gentleman's zeal was not seconded as it deserved; and the place chosen for the residence of the Africans on Clapham Common proved fatal to their constitutions in too many instances. We trust that this renewed zeal, with the advantage of experience, will accomplish in some good degree the benevolent object of communicating valuable knowledge to a class of our fellow-creatures, to whom we have hitherto communicated very little except vice and misery. That these young pupils will be unlikely to attain to the plain simple principles of Christianity we are aware; yet Christianity under any form must have

a vast superiority over the immoralities of Pagan worship, in whatever shape the inventions of men have exhibited it.

Luther's Monument.—The society at Mansfeld has already received sixteen thousand crowns subscription money.—The friends of the undertaking, it is said, have proposed so many projects for carrying the plan into execution, that some of them appear ridiculous. For instance, some have proposed the money should be employed in publishing a new and splendid edition of all his works; others wish to establish a school in which his doctrine should be cultivated; but it is finally agreed upon to erect a monument to his memory, in brass or marble. The outlines of three plans offered to the society have been published; one of them came from an artist at Copenhagen; another from an architect of Dresden, and a third from a Catholic.

Le Musaeum Antiquae of Wieland, after having been suspended some time, has appeared with new eclat at the house of M. H. Gessner, bookseller, at Zurich. The first number contains a dissertation upon the son of Euripides, and a translation in rhyme of the Helena, of the same author. The second, a translation of four characters of Theophrastus, with instructive notes by M. Hattinger—with the Oedipus translated into verse by M. Jacobs. The birds of Aristophanes, by M. Wieland, are promised in a future number. The author of the *Extraits des Archives Litteraires*, No. 24, observes, that Wieland has been called the Voltaire of Germany; an eulogium which many people in France think exaggerated, while others on the contrary have made the comparison the subject of an outrageous censure upon M. Wieland. But the fact is, that with some traits of resemblance these two celebrated men have too much essential difference in their characters to admit of comparison.

Translation is very actively pursued in Italy; at Venice, a new translation of *Du Genie du Christianisme*, the genius of Christianity is announced by G. B. Almanni.—At Milan, the English Universal History is coming forward.—At Brescia, two volumes of a new translation of Titus Livius have been published by L. Mabril.—At Rome, *L'Esprit de l'Histoire*, written by M. Ferrand.—Medicine, Agriculture and Commerce, likewise occupy a number of pens.

The Gazette of Mantua has also been renewed, which having previously existed

above a century, had experienced a complete interruption for the last ten years.

A French translation of Blackstone's Commentaries upon the Laws of England, with notes, has been proposed at Paris, by L. Goldsmith, to be published by subscription.

The celebrated Dr. Gall was lately at Munster, where his Lectures are said to have been attended by the principal military officers and persons of distinction; among them the prince bi-hop, and several monks; a number of ladies, and professional men of several classes. It is added, that medical men, and the clergy in particular, exert themselves to the utmost in contributing to the doctor's means of investigation.

A German translation of Gibbon's History of the Decline and Fall of the Roman Empire, is announced in most of the continental literary journals of last month. This work is recommended upon the consideration of the strong resemblance between the political events of the present day, and some of those described by that luminous historian.

A Charitable Institution has been lately opened at Paris, called the *Asylum of Providence*, for the maintenance of a certain number of the aged of both sexes; and to serve as a school of instruction for young females in indigent circumstances. The French journals say, that upwards of thirty of the *Sisters of Charity* have fallen victims to their zeal in attending some of the Russian prisoners, sick and wounded.

POLITICO-RELIGIOUS.

Extinction of the Papedom.—It appears that the condition of the pope is about to be materially affected by the revolutions taking place on the Continent. It is said that he is to be removed from Rome to Venice, of which place he is to be constituted Patriarch! Preparations are there making to receive him. By this measure he will cease to be a political prince, and will fall in the same manner, and by the same gradation, that he rose. This is the work of Providence. The day of "the Man of Sin" is come to a close. Our readers will rejoice with us that "Babylon the Great is fallen."

It seems that the Irish Catholics, encouraged by the present liberal administration, are very much disposed to prefer their claims to government. We hope they will not be precipitate, nor endeavour to hurry their advocates in power into a measure of such vast import-

ance; and we trust, on the other hand, the cause of freedom by any concession that should the matter come before parliament, Mr. Fox will not sacrifice the honours of a twenty years' struggle in (however speciously it may be argued on) to prejudice or power.

NEW PUBLICATIONS.

RELIGIOUS.

Select Sermons, translated from the original French of Louis Bourdaloue. 7s. 6d. boards.

The Character of Christ as the Witness to the Truth, considered and applied in a Sermon, preached at Crediton, September 6, 1792, to the Society of Unitarian Christians, established in the West of England. By Joshua Toulmin, A. M. (D. D.) Second Edition. To which are added, Some Thoughts on the true Construction of Deuteronomy xxxi. 22, 23.

Vindication of the Presbyterian Form of Church Government, in a Series of Letters to Mr. Innes. By the Rev. J. Brown. 12mo. 3s. 6d. boards.

The Christian's Companions in Retirement; or a Selection of Books on the great Truths and Practice of the Christian Religion. 1s.

An Historical View of Christianity—containing select Passages from Scripture, with a Commentary. By the late Edward Gibbon, Esq. and Notes by the late Lord Bolingbroke, Voltaire, and others. 4to. 12s. boards.

A Sermon preached before the House of Lords on the late Fast-day by the Lord Bishop of Bristol. 1s. 6d.

Sermons by Alexander Halliday, M. D. 8vo. 6s. boards.

One Volume of Occasional Sermons and Charges. By the Rev. Andrew Burnaby, D. D. 10s. 6d.

Trois Propositions sur l'Eglise de France, établie en vertue de Concordat. Par l'Abbe Barreul, Chanoine Honoraire de l'Eglise Metropolitaine de Paris. 1s. 6d.

Observations on the Plan for Training the People to the Use of Arms, with Reference to the Subject of Sunday Drilling. By Thomas Gisborne, M. A. 1s.

Elementary Evidences of the Truth of Christianity, in a Series of Easter Catechisms on the Resurrection and other Miracles of Christ; on Prophecy, and on Christ's Testimony of himself. By the Right Rev. Thomas Burgess, D. D. Bishop of St. David's. 12mo. 3s. bds.

A Sermon preached at Christ Church, Bath, on Wednesday, February 20, 1806,

being the Day appointed by Royal Proclamation for a General Fast. By the Rev. Charles Daubeny, Archdeacon of Sarum. 1s.

Sermons, on Education, Reflection, the Greatness of God in the Works of Nature and in the Government of the World, Charity, and various other Topics. From the German of the Rev. George Joachim Zollikofer, Minister of the Reformed Congregation at Leipzig. By the Rev. William Tooke, F. R. S. 2 vols. 8vo. 1l. 1s. boards.

POETICAL.

Human Life, a Poem, in Five Parts. 6s. boards.

Ulm and Trafalgar, a Poem on the Death of Lord Nelson. 1s.

Wild Flowers; or Pastoral and Local Poetry. By Robert Bloomfield, Author of the Farmer's Boy. Small 8vo. 4s. 6d. boards.

The Causes of the French Revolution, and the Science of Governing an Empire: an Epic and Philosophical Poem, by G. Sanon. 15s.

The New Poethius, or, of the Consolation of Christianity, in Prose and Verse. 5s.

Poems, by Anthony Harrison, Esq. of Penrith. 2 vols. 12mo. 12s. bds.

Socrates, a Dramatic Poem, written on the model of the Antient Greek Tragedy. 3s.

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Poems on various Occasions. By Charlotte Richardson; with an Account of the Author by Mrs. Cappe. 5s. bds.

MISCELLANEOUS.

The History and Antiquities of the Church and City of Litchfield. By the Rev. Thomas Harwood, F.S.A. 4to. 2l. 15s. boards.

A Sportin. Tour through various Parts of France, in 1802. By Colonel Thornton, of Thornville Royal, Yorkshire. Illustrated by Engravings. 2 vols. Royal 4to. 3l. 13s. 6d. boards.

Travels, after the Peace of Amiens, through parts of France, Switzerland, Italy, and Germany. By J. G. Lematre, Esq. Author of a Rough Sketch of Modern Paris. 3 vols. 8vo. 2l. 4s. boards.

Rowley Refuted: Reports, First and Second of Vacinæ Vindicia, or Vindication of the Cow Pox. By Robert John Thornton, M.D. 1s. 6d.

Letters to Dr. Rowley on his late pamphlet entitled, "Cow Pox Inoculation no Security against Small Pox Infection." By Aculeus, 1s. 6d.

Political Papers, comprising the Correspondence of several distinguished persons, in the years 1792, 1793, &c. with the Editor, the Rev. Christopher Wyvill, Vol. VI. 7s.

The Laws of the Island of Antigua, Printed by Authority, under the revision of Anthony Brown Esq. 2 vols. 4to. Six Guineas in boards.

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CORRESPONDENCE.

The following Communications are received—Cambro-british Biographical Sketches, P's Extract from Dr. Benson, No-Friend-to-Episcopacy, on Bp. Hare's Monument, Moderator's strictures on the Review of Hirschell's Thanksgiving Sermon, and L. C's Essay on the Appreciation of Mental Pursuits.

The *New Enquirer* who writes from Brixstone Causeway, could not, we conceive, intend his observations for publication, nor can he, surely, be so unmerciful as to wish to impose upon us the Herculean task of reviewing the works of the Author of the Whole Duty of Man, and proving them to be *orthodox*. If he will try his good-humoured pen at this work, we shall be ready to lay the result of his labours before our readers. He calls himself "an old friend"; why conceal his name from us?

The Criticism of *Alethinos* is not sufficiently original or important for the Monthly Repository. To that, however, signed *Philologos* (by the same hand) we intend on some future occasion to give a place in our work. The article, with the signature of *Medley*, by the same correspondent, we cannot insert. We have neither time nor room to discuss the question of the utility of our review, or the impartiality and ability of our reviewers. One advantage this correspondent has evidently derived from our review; and that is, an opportunity of trying his powers of argument and criticism in the attack and defence of writers, of whom he confesses that he knows no more than he has learnt from us! The vindication of Rabbi Hirschell has been undertaken (as will be seen in our next number,) by an abler, if not a more successful, pen: the objections to Mr. Kenrick's Sermons, as analysed by our reviewer, we either do not understand, or regard with a sentiment very different from respect!

We must refer the correspondent who signs himself *A Chur-bman*, to the general tenor of our work for an answer to his inquiry. If writers of Calvinistic sentiments decline corresponding with us, we surely, are not chargeable with partiality for not volunteering our services in their defence, and fabricating a correspondence for them. We have already declared, and we again repeat the declaration, that the Monthly Repository is OPEN TO ALL PARTIES. If this be doubted by any one, let him (be he Calvinist, Churchman, Quaker, Papist, Jew, or what he may) let him, we say try us. The Editor of the Monthly Repository has, as such, nothing to do with Essex Street Chapel, or the Gravel Pit Meeting. It is possible that the Churchman, who e curiosity, he tells us, led him to each of those places, might gain at them "a higher opinion of the Dissenters," or, as he elsewhere calls them, "Sectaries", but how he could the learn any thing of the Monthly Repository is to us incomprehensible. The Review of Hirschell, which so displeases the Churchman, will be discussed in the next number.